

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THE leading article in the second number of *The International Review of Missions* has been written by Professor David S. CAIRNS, D.D. Its subject is stated, very harmlessly, as 'Christian Missions and International Peace.' In reality it is a direct discussion of a single issue—What would be the effect on missionary enterprise if Britain and Germany were to go to war?

Why does Professor CAIRNS discuss such an issue? Evidently because, just before writing, he was staggered, as we were all staggered, by the appalling news that 'through the pleasant summer days of 1911,' these two European nations 'had been walking through the valley of the shadow of death.' He is not a breeder of alarms. 'The tales of deliberate aggression on either side may be dismissed as mischievous fables.' But he sees clearly that these two nations were very nearly approaching a situation which, without their consent or knowledge, would have made war inevitable.

And if Britain and Germany had gone to war? It is hardly conceivable that the war would have been confined to Britain and Germany. 'The whole history of the last fifty years and the unstable equilibrium of Europe to-day make such limitation practically inconceivable.' The greater and the lesser powers of the larger part of Europe

would have been grouped together in two mighty alliances, each bent on crippling and even destroying the other.

Now Dr. CAIRNS is not writing to show what would be the national results of such a war. 'Happily,' he says, 'there are many who are engaged on this task. The real brain and heart of Germany and Britain are not with the Chauvinist press, but with those who are demonstrating the madness and sin of war, who are showing the financial ruin which it would entail on the victors as well as the vanquished, the political and social retrogression, the unthinkable measure of human anguish, the brutalization of character which would follow. There is no need here to add to what is being so well said by the graver and deeper minds among our statesmen and public teachers, as to how a European war would affect our civilization.'

What he recognizes, and would have us all recognize, is the effect which such a war would have on the progress of the Kingdom of God. At the Edinburgh Conference in 1910 it was borne home to him that the Kingdom of God is an ideal that can be realized. He could have seen that, no doubt, without a Conference. For the practicability of the Kingdom is involved in the fact that God has been revealed as the Almighty Father, that Christianity is the final and uni-

versal religion, and that to faith all things are possible.

The impression made upon him by the Edinburgh Conference was that the Kingdom of God may be made actual *now*. He does not deny the possibility of an over-emphasis being put on the limit of opportunity. But he saw that the opportunity was really offered. It was offered by the spirit of unity which ran through the Conference. Heart to heart, hand in hand, men and women were ready to go forward in every part of the earth and by means of every diversity of operation. The hour had come for an advance in force, and let God do the rest.

But now, 'right into this nascent world of aspiration and effort and prayer there has come the danger of a deeper national cleavage than modern history has known for nearly a hundred years. We cannot but ask what bearing such an event would have upon these ideals. While others are asking what such an event would mean for civilization and for the happiness and political progress of the European nations, we must take a wider view, which includes but transcends these, and ask what a European war would mean for the Kingdom of God.'

It would mean, first of all, that an enormous financial strain would be thrown upon the countries involved. The necessary resources would be withdrawn from the world mission at the very moment when great expansion is required. There is no aggressive project, says Professor CAIRNS, that would not at once feel the effect. Plans for increasing the evangelizing forces in the field, for building and equipping Christian schools and universities, for developing industrial schemes and technical training institutes, would all be arrested. Everywhere throughout Asia and Africa men would be compelled to wait idly and see the great flood tide that might have carried them into harbour sweep past them and turn again to the fatal ebb.

But that is only to touch the circumference. Far more disastrous would be the moral and spiritual effect upon the Church if the great powers of Europe were to turn their mighty energies on the maiming and destruction of one another. Neither Britain nor Germany could emerge from that struggle, whether victor or vanquished, without enormous losses. Can the cause of human progress, can the Kingdom of God go forward without both of them? With all their weaknesses and sins these two nations stand for progress and liberty as well as order, and their latent capacity for the service of the Kingdom is past measuring. Why should their noble energies of heart and brain, that might be turned to such splendid profit in the constructive labour of the Kingdom of God, be squandered in sanguinary struggle for predominance? There cannot be such a misuse of noble gifts without disaster to the higher life of both lands.

'Here,' he believes, 'we touch the heart of the whole matter. The real springs of life are in God, and they break forth in great rivers of power and blessing whenever He finds those through whom He can work His will. But such men, when all is said, arise out of the common life of the Church and the nation in which they are born and which mould or mar them in their early and plastic years.* Hence the problem of the winning of the world for the Kingdom is a problem in large measure of the corporate life. When that is depressed or brutalized, the Spirit of God is withheld. When it rises and becomes more spiritual, the channels between Eternity and Time are opened, and prayer wins a new power and freedom. All men who have given serious thought to the problem realize that the Kingdom of God in our day can only draw nearer if the Church as a whole becomes more imbued with faith in God and love to man and hope for the future, that here lie the very springs of all else. Fundamentally the whole problem is one of depth and quality of life. Now can any one suppose that the concentration of the energies of Europe on warfare

can have anything but a disastrous effect on the life of society and the Church? In such a medium who can doubt that it will be harder to pray, harder to believe in God and man, harder to live for humanity? The veil which to some to-day seems growing thinner and more transparent will fall heavy and black between man and God.'

Professor CAIRNS does not deny the element of nobility that emerges in a great war. To speak of war as 'organized murder' he calls unjust and untrue. But this is a by-product of war, and he counts it absurd to treat it as anything else. The tribal feuds of savage races have their deeds of heroism and even their habits of endurance; and yet, he says, no one thinks of the general condition of civilization which produced them as anything but barbarous. And then he gives an example.

'If war had broken out last summer between Britain and Germany, there would in all probability have been a sea fight on the waters of Lake Nyasa in full view of the wild tribes who have just been redeemed from a condition of incessant warfare. No man has ever suggested a doubt that the turning of the energies of the Angoni into the manifold peaceful industries and arts taught at Livingstonia, the Iona of tropical Africa, marks a great rise in civilization. What is even more to our purpose in this connexion is that to-day it is easier for an Angoni to believe in God, to pray to Him, to receive His Spirit, and to love his fellow-men than it was a few years ago. But we cannot have it both ways. If these things are true, a European war would be due to the resurgence of the savage in the civilized state, and would, broadly regarded, brutalize the whole life of Christendom just as the Thirty Years' War did in its day.'

What is Wrong with the Churches? This is the popular title of a book, popular also in size and price, which has been written by the Rev. David

BARRAN (James Clarke & Co.; 6d. net). Mr. BARRAN finds the churches more empty than they ought to be. When a census is taken, not more than ten or fifteen per cent. of the population are present. And he sets himself seriously to discover the cause.

He discovers the cause after a very few paragraphs. It is 'the want of a definite message.' He believes that if you enter a church and listen to the sermon, you will quite likely depart without any distinct impression, emotional or intellectual. Preachers do not seem to know what the Christian religion is, or, if they know it themselves, they cannot make it known to the average hearer. If one preacher is intelligible, he is contradicted by the next intelligible preacher. It is a house divided against itself, how then can it stand?

This may be true although it is not new. But Mr. BARRAN will not admit that it is not new. Attacks have been made on Christianity and the Christian Churches from the very beginning. Mr. BARRAN finds traces of them in the New Testament itself. But the attacks were from without. Never before did the Church set herself to show how unstable were her own foundations and how near she was to utter and irretrievable ruin. The novelty of Mr. BARRAN's discovery is here. 'Some who occupy influential places in the Churches maintain that historical Christianity is being undermined, and is in imminent danger of falling to pieces. These declarations reach the ears of the man in the street, and they do not dispose him to enter the Church or to take any kind of interest in it.'

In former days, says Mr. BARRAN, every Church had its creed and every preacher had to respect it. 'The early Methodists believed in the infallibility of the Scriptures, in the ruin of man, and in a hell of physical tortures.' The Presbyterians accepted 'The Westminster Confession of Faith' as their standard of authority. Even Congregationalists, he says, were bound by their trust deeds; and these

trust deeds declared what doctrines were to be preached and upheld. He gives the following excerpt from a trust deed by way of illustration: 'That the said ground and chapel shall be held by the said Trustees . . . for such as shall in all time hereafter maintain the exclusive authority and entire sufficiency of the Holy Scriptures in all matters of belief and duty: the doctrine of salvation by free grace through faith in the obedience and atonement of Jesus Christ, God manifested in the flesh.'

These trust deeds and confessions are now ignored. They are regarded, not as supports, but as stumbling-blocks. For the time came when Scripture had to be squared with science. The 'Word' was read as it perhaps had never been read before, but it was not read for the purpose of establishing doctrine or even for the purpose of establishing itself. It was read in order that men might see whether, after all the demands of physical science had been met, there was anything left in it that could really be said to be profitable for instruction, in any department whatever of life or of doctrine. The result was that the old doctrines of Election, Atonement, Future Punishment, and the rest were declared to be obsolete and incredible; the confessions were either modified or neglected; the trust deeds were consigned to the lumber-room.

But the Church is not built on doctrines, it is built on facts. Cannot the Church remain after the doctrines have been discredited? Mr. BARRAN has not found it so. For no sooner were the doctrines discredited than the facts began to be assailed, and now it has come to pass that within the very walls of the Churches themselves, men are preaching the possibility that no such person as Jesus of Nazareth ever existed, and freely declaring that if He did exist, He existed only as a man among men, with a man's weaknesses and even with a man's shortcomings and sins.

What is Mr. BARRAN's remedy? His remedy is

simply to return to Scripture and study it over again. But we must return to it with open minds. If physical science tells us that miracle is impossible, and if Scripture tells us that miracles have taken place, we must not believe physical science and disbelieve Scripture. More than that, we must know that there are more things both in heaven and in earth than physical science can ever attain to. Mr. BARRAN does not say we shall recover all our trust deeds and confessions. He does not say that we shall ever again hold all the doctrines of Christianity in the very form in which our fathers held them. He does say that an unprejudiced study of the Bible will authenticate it to any man's mind as true, in respect both of the facts and the doctrines of redemption. He says that it will restore to the Churches the true God and eternal life.

The time has come for an inquiry into the practical value of mysticism. For the interest in mysticism is more widespread now than ever it was before. And philosophy has at last abandoned its opposition; there is no longer anything standing in the way. Such an investigation has accordingly been made by the Rev. O. C. QUICK. It has become a habit with the *Journal of Theological Studies* to publish one long article in theology, and for the rest to offer documents and discussions. This article always occupies the first place. In the number for January of this year the first place is occupied by Mr. QUICK's article on 'The Value of Mysticism in Faith and Practice.'

Those who have desired to investigate the phenomena of mysticism have hitherto been met at the outset by a very serious obstacle. Mysticism claims to transcend the intellect. It does not claim to be opposed to the intellect, but to be independent of it. Now it has hitherto been held that the intellect is the only faculty by which knowledge can be obtained. So that the very possibility of mystical knowledge was excluded beforehand.

But the absolute supremacy of the intellect in all matters of knowledge has now been challenged. The pragmatist movement has drawn attention to the part played by the will and the emotions, both in the obtaining and in the testing of knowledge, and has created a widespread doubt as to the possibility of a merely intellectual criterion. And so, for the first time, religious mysticism has now an opportunity of vindicating its claim to make a real contribution to the sum of human knowledge and experience.

But, first of all, do we understand what mysticism is? Mr. QUICK apparently does not think that we do; for he begins with a definition. Giving the term its widest sense, he thinks he may safely assert that 'the claim of all mystical experience is to tell us of some wider reality beyond ourselves which is not directly apprehensible by or through the senses.' If that definition is true, it is evident enough that we did not know what mysticism is. For it has always been taken for granted that mysticism had something to do with religion. Mr. QUICK would not confine its operation to the sphere of religion. Nevertheless, he admits that this 'wider reality beyond ourselves' is usually understood to be God. Or if it is not immediately apprehended as God, it has at any rate an effect upon the mind's idea about God. He therefore concludes that after all and 'in a sense' all mysticism has a bearing upon religion; and if we were to express our investigation into the practical value of mysticism in the form of the question, 'What does it tell us of God?' we should not exclude much mysticism from our inquiry.

Now when we ask the question, What does mysticism tell us about God? we receive a bewildering variety of answers. In the first place, there are many mystics whose direct experiences of the presence of God or of Christ can easily be brought within the doctrine of the Catholic Church. They may even make us feel the beauty and truth of orthodox Christianity as we never felt it before.

St. Francis of Assisi, St. Catherine of Siena, St. Catherine of Genoa, our own Juliana of Norwich, and occasionally perhaps St. John of the Cross and St. Teresa—all these and others, as long as we are under their spell, do undoubtedly seem to guarantee to our minds the Church's revelation. And even beyond those who may be called the classical school of mysticism there are spiritual lives, such as those of Bunyan, John Wesley, William Law, and a host of others in various Christian communities, whose writings have a similar effect in confirming our faith. Even the revivalistic phenomena, so entertainingly described by Professor William JAMES, in his Gifford Lectures on 'Varieties of Religious Experience,' though occasionally a little behindhand in spiritual dignity, do also, in the judgment of Mr. QUICK, remain true to broadly Christian teaching. Last of all, there are the experiences of religious individuals like Tolstoy, who belong to no Church or denomination; they also show no vital discrepancy with the central doctrines of Christianity, even where they do not yield them direct support.

But while all this is true, there is much more than this that is called mysticism. What are we to say of the vast and organized system of Eastern mysticism, which teaches the absorption of the soul in a universal, characterless, and impersonal Unity? Does not Plotinus, the father of European mysticism, occasionally use language that is very like that of the Eastern mystics? And can we not trace the course of a similar non-Christian experience and doctrine as it passes through pseudo-Dionysius into the heart of the Catholic Church, where with inconvenient persistency they leave their mark on the writings of some of her most distinguished children? Can we hope, says Mr. QUICK, to Christianize wholly the teaching of the *via negativa* even as understood by so devout a Churchman as Meister Eckhart, with its theological denial of attributes to God and its practical consequence of withdrawal from the society of men?

Even in the modern and Western world we meet with movements which seem to be mystical, but are at least unchristian if not anti-christian. Such a movement is mental healing in America, at the very centre of which there exists a strong touch of mystical experience. More than all that, there are records in our day of experiences of the Infinite which are definitely evil in character, and which leave on the mind an impression of horror such as no words can ever represent. And it is not enough to say that these experiences belong to persons of unsound mind. Lunatic asylums, says Mr. QUICK, could no doubt furnish innumerable instances of a similar nature; but they are not all found in lunatic asylums, and could not possibly be all sent there.

Now, however these experiences differ the one from the other, they are alike in this, that they claim to be objective and that they claim to be undeniable. Objectivity and certainty—these two things are claimed by mystics of every kind and of every country. And Mr. QUICK agrees with Professor William JAMES, that such mystical experiences can be used to support any kind of religious or irreligious belief whatsoever. The inference, therefore, he considers inevitable, that mystical knowledge carries with it no internal criterion of its own validity. In his own words: 'It is manifestly impossible even to draw a rigid and immediate distinction between the results of divine and valid and those of diabolic and illusory inspiration; the shades of the experiences are too varied and pass too subtly into one another.'

Has it come to this, then, that we had better sweep away the whole claim to mystical knowledge as a snare and a delusion? Mr. QUICK does not think so. The internal criterion has broken down. But that only drives us to seek some means external to the experiences themselves of discriminating between their truth and falsehood. Is there any standpoint by which they can be judged? There are three such standpoints, and they are of

the more value that they can be made to apply independently.

There is first of all our Lord's great spiritual criterion, 'By their fruits ye shall know them.' This standpoint of value, says Mr. QUICK, is as applicable to mystical states as it is to individual lives. It is a mere truism, but it is a truism that we must never be tired of repeating, that the oldest, surest, and most universal witness of God in the world is a good life. Not every one has mystical experiences, not every one has learning in theology, or belongs to a Church. But every one has some notion of the difference between a good and a bad life. If, therefore, a man comes forward claiming to have obtained a higher revelation than that already known to us, his claim will at once be made subject to the test whether this higher revelation gives the man himself a deeper conviction of sin and a keener desire for righteousness than he had before.

This test enables us at once to set aside some mystical experiences as morbid, harmful, or illusory. They do not tend to make life better; they do not stimulate the moral faculty or encourage any other healthy branch of human activity. They tend rather to undermine character, to weaken vitality, and to diminish the forces that are at war with evil in the world.

Of course we must be careful not to apply too narrow a test. We are to investigate the value of mysticism in faith and practice. But what do we mean by practice? Do we mean that the mystic by means of his mysticism must be able to do things he could not do before? We have no right to make that demand. The mind of the mystic may be more contemplative than active; it is enough if his mysticism enables him to *be* something more and better than he was able to be without it.

It is, however, at the same time a striking circumstance that some of the most distinguished

of the Christian mystics were as distinguished for practical energy and ability as for contemplative devotion. The instances which at once spring to the mind are those of St. Francis of Assisi and St. Catherine of Siena. The movement of reform which St. Francis instituted, even if its immediate effects were short-lived, is still felt as an inspiration to lives of self-sacrifice in the service of God and man. St. Catherine of Siena was the inspirer of the papal policy during a critical period in its history. Her judgment was no doubt sometimes warped, either by the partizanship of the doctrine or by the simple-mindedness of the child of light. Yet in the main her counsel was as sound and statesmanlike as it was undoubtedly the fruit of her inward communing with the Unseen.

But we must not apply the test of practice so as to exclude from the realm of true mysticism experiences against which we have nothing to say except that they are abnormal, provided they are verifiable in the world at large and stand the test of application to human life. There are, it is true, certain experiences derived from the use of drugs, and some hallucinations of the mentally unsound, which claim a complete objectivity and inspire an intense conviction. But they do not stand the test of verification or of application to life. They are therefore not only to be avoided, but to be denied the right of authority even over those to whom they come. On the other hand, there is a strong vein of mysticism in the profoundly ethical genius of Socrates, who constantly felt the guidance of his dæmon, and was apparently subject to a peculiar form of trance. It was some kind of abnormal experience that inspired the fervour of the Hebrew prophet; and Mr. QUICK thinks that it is perhaps worth while to remark that Ezekiel, whose peculiar psycho-physical constitution seems to resemble most nearly that of the mystic saints, was at the same time the first Hebrew to receive and formulate the fundamental postulate of ethics, that the individual is responsible for what he himself has done.

But the test of a good life is only one of the tests which may be applied to mysticism in order to ascertain its value for faith and practice. Another is to lay its results alongside of the doctrines of theology and see how they agree together. Professor William JAMES denies the right of theology to estimate the value of mysticism. Saints, he says, are saints whether their theology is Buddhist, Christian, or Stoic. But Mr. QUICK holds that you can always distinguish a Buddhist from a Christian saint, and that the difference is due to their theology. In the Christian Church, he says, we have a magnificent succession of more or less mystical personalities, who not only instituted religious orders, but also exercised a most important influence in practical fields, such as politics, education, and the care of the sick. On the other hand, Oriental mystics, while leading pure and noble lives, tend to cut themselves off from men, and to survey the world with a superior though kindly pity, which can only withdraw itself from the evil it knows to be invincible. The difference lies really in the whole spiritual power breathing through these two types of life: the active power of the love of God on the one side, and the passive stability of union with the All on the other. In other words, the Christian mystic is inspired by a better theology than the Oriental; the Incarnation is a more fruitful principle than Pantheism.

Now, when we apply the test of theology, we not only find that in general the better theology gives the better mystic, we also find that in particular cases mysticism has failed to produce good results because of the necessity of keeping in touch with a theology that was itself impure and unprogressive. Why did Greek divination remain on the lower level of magic, and never rise, as Hebrew did, to the height of prophecy? It was because that power to whose action the wonders of divination were attributed by the Greeks was not one God, personal and holy, but a mixed crowd of gods and goddesses of all ranks, grades, and characters. The theology was debased; and it

was the debased theology that rendered the Greek religion incapable of producing from among its seers any one worthy of the title of prophet.

It may be a surprising but it is no longer an unaccountable thing, that the Church of Rome, in which the influence of orthodoxy has been strongest, has also been richest in mystics. Mystical saints often emphasize their need of external guidance. Saint John of the Cross, Saint Teresa, Saint Catherine of Siena, and Saint Catherine of Genoa, all feel intense dread of deception and delusion in raptures and visions, and look upon mysticism apart from ecclesiastical authority as dangerous in the extreme. All this tends to show that the mystic state, having no specific intellectual content of its own, needs the support of some external theological system, and recognizes the fairness of being judged by the standard of that system.

This is the defect which Mr. QUICK discovers in the Modern Mind-Cure Movement. Its leaders, he says, have indeed grasped a general and permanent aspect of mystical truth, and they have applied it in a way which the Church has ignored, to her cost. But he thinks it difficult to imagine that exhortations 'to realize one's own Divinity' and 'feel oneself a conscious part of the Deity' will either meet with a wide response or inspire the noblest form of saintliness. And he asks, Might not the influence of an orthodox theology have preserved the practical efficiency of this teaching, while preventing its expression in terms which are not only intellectually absurd, in the sense that they utterly fail to support the inferences drawn from them, but also jar most harshly on the sense of reverence inseparable from the highest type of religious mind?

The third test is the test of science. It is not theology nor philosophy, it is science that has been the persistent opponent of mysticism; and yet Mr. Quick believes that it is in relation to

science that mysticism possesses its special religious value at the present time.

In the first place, during recent years psychology has made a considerable advance towards furnishing an explanation of the form of mystical experience by referring it through the hypothesis of the sub-conscious self to the process known as automatism or auto-suggestion. And it would be difficult to exaggerate the importance which such an explanation may have for religion. For in proportion as any experience is inexplicable, it remains, from the human point of view, not only miraculous, but fortuitous, since we can know nothing of the conditions under which it arises, or the principle on which it is bestowed. Take conversion. As long as conversion remains *merely* a miracle, we cannot help the sinner to attain it. Therefore all scientific explanation is to be welcomed.

But, after all, it is only the form, the method of transmission, or the conditions of the experience that psychology explains. One important thing in the experience, that is, its spiritual value, remains outside the province of psychology, and beyond the reach of science. The Spirit bloweth where it listeth, and science may hear the sound thereof, but cannot tell whence it cometh or whither it goeth.

The result is that science has hitherto ignored mysticism, and mysticism, as a rule, has been ignorant of science. That attitude will no longer be maintained. Mysticism and science are found to represent two opposite sides of truth. The pronouncements of the one must not be made the test of the value of the other. But just because the one is the supplement of the other, they furnish a corrective of one another. In the words of Baron von Hügel, science supplies to the mystic 'a manly and bracing humiliation'; it softens that note of appropriation of the Almighty which seems to sound through some of the extravagances of mystical literature. It forces also upon his atten-

tion the supreme need of practical method and the reality of intellectual difficulty and doubt, aspects of life which all but the greatest mystics tend to ignore.

What, then, after all these corrections, is the

value of mysticism for faith and practice? Its value is that it keeps the eternal ever before us in this our earthly and temporal life. Mr. QUICK does not claim that it has added anything to the knowledge that we have of God in the face of Jesus Christ. He claims only that it keeps God very near.

Wesley's Doctrine of Assurance.

BY THE REV. FREDERICK BALCH, MONTROSE.

THE steps of that pilgrimage which led Wesley at last into possession of the full assurance of faith were all taken Godward. Wesley's conversion has been variously placed, but, taking the word to mean a turning from evil to God, we can see that Wesley from his youth up had set his face to seek God. The final step of that search was taken on the memorable 24th of May 1738. His early training laid the foundation, says Canon Overton, 'of that simplicity, guilelessness, and unworldliness, which were his strongly marked characteristics all through his life.' His father admitted him to the Lord's table when he was only eight years of age. He was eleven when he entered the Charterhouse School. Tyerman says, 'Wesley, while at this seat of learning, lost the religion which had marked his character from the days of infancy . . . John Wesley entered the Charterhouse a saint, and left it a sinner.'¹ It was not so bad as that. 'I still read the Scriptures, and said my prayers, morning and evening. And what I now hoped to be saved by, was (1) not being so bad as other people; (2) having still a kindness for religion; and (3) reading the Bible, going to church, and saying my prayers.'² His life at Oxford followed the same lines. 'Being removed to the University for five years, I still said my prayers both in public and private, and read with the Scriptures several other books of religion, especially comments on the New Testament. Yet I had not all this while so much as a notion of inward holiness; nay, went on habitually, and, for the most part, very contentedly, in some or other known sin—indeed, with some intermission and short struggles, especially before and after the Holy Communion, which I was

obliged to receive thrice a year. I cannot tell what I hoped to be saved by now when I was continually sinning against the little light I had; unless by those transient fits of what many divines taught me to call repentance.'²

We follow him to find him greatly influenced by three books, *The Imitation of Christ*, *Holy Living and Holy Dying*, and *The Serious Call*. *The Imitation*, with its keynote of devotion, flashed its search-light on one point only—that of personal communion with God. It is not concerned with the results of spiritual communion. It never sees humanity's needs. It helped to centre Wesley's thoughts on Christ, and to give a form of spiritual selfishness to the early struggle. (He went to Georgia in 1735, 'to save his soul.') Jeremy Taylor's *Holy Living and Holy Dying* led him to make the decision. 'I resolved to dedicate all my life to God.' He got much of his High Church bent from this work. Law's *Serious Call*, with its central teaching, 'nothing godly can be alive in us, but what has all its life from the Spirit of God, living and breathing in us,' gave him a new view of spiritual life and intensified its purpose.

With opened eyes Wesley searches the Bible as the one, the only standard of truth. His quest was for 'a uniform following of Christ, an entire inward and outward conformity to our Master.'

The formation of the 'Holy Club' helped Wesley and the Oxford Methodists, by self-discipline, service, and study, to reach a fairly complete knowledge of what a Christian ought to be and do, but the way of attainment was not yet clear to him.

Wesley is now a Fellow of Lincoln College, and has taken Holy Orders. He preaches before the University on January 1, 1733, and defines 'faith' as

¹ *Life and Times of Wesley*, vol. i. pp. 21, 22.

² *Journals*, May 24, 1738.

'an unshaken assent to all that God hath revealed in Scripture, and in particular to those important truths—"Jesus Christ came into the world to save sinners"; "He bare our sins in his own body on the tree"; "He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." Long after the Aldersgate Street experience, Wesley republished this sermon, with this remarkable addition, 'Not only an unshaken assent, but likewise the revelation of Christ in our hearts; a divine evidence or conviction of His love, His free unmerited love to me a sinner; a sure confidence in His pardoning mercy, wrought in us by the Holy Ghost, a confidence whereby every true believer is enabled to bear witness, "I know that my Redeemer liveth, and that Jesus Christ the Righteous is my Lord and the propitiation for my sins. I know He hath loved me; and I have redemption through His blood, even the forgiveness of sins."' ¹

Wesley's further steps in the discovery of the doctrine of assurance led him to Georgia, where Spangenberg, the Moravian, probed his heart thus: "'My brother . . . Have you the witness within yourself? Does the Spirit of God bear witness with your spirit that you are the child of God?" I was surprised and knew not what to answer. He observed it, and asked, "Do you know Jesus Christ?" I paused and said, "I know He is the Saviour of the world." "True," he replied, "but do you know He has saved you?" I answered, "I hope He has died to save me." He only added, "Do you know yourself?" I said, "I do." But I fear they were vain words.' ²

Wesley is steadily learning. He refuses no guidance, but, with that clear and acute mind, he resolutely searches into all he is taught and winnows wheat from chaff. Coming back from Georgia, he writes: 'It is now two years and almost four months since I left my native country in order to teach the Georgian Indians the nature of Christianity. But what have I learned myself in the meantime? Why (what I least of all suspected), that I who went to America to convert others was never myself converted to God.' [He writes thirty years after, 'I am not sure of this.'] He goes on to say, 'The faith I want is' (years after he adds a note, 'the faith of a son') 'a sure trust and confidence in God, that, through the merits of Christ

my sins are forgiven and I reconciled to the favour of God. . . . I want that faith that none can have without knowing that he hath it,' a faith that frees from sin, fear, doubt, and that witnesses 'with his spirit that he is a child of God.' ³

In touch with the Moravians going out, in touch with them again when he comes home, 'in a state of spiritual discomfort and destitution,' he has learned some important truths. He has learned to preach 'faith' though he has it not. Böhler says, 'Preach faith till you have it, and then because you have it you will preach faith.' Wesley soon found he stumbled not at the preaching of faith. In his preaching he received proof of the instantaneousness of faith. Clifford, a prisoner under sentence of death, received deliverance for his soul. Wesley found scarce anything else, to his surprise, as he searched the Scriptures.

Wesley next learns that this faith is 'the free gift of God.' He renounces 'all dependence, in whole or part, upon my own works or righteousness'; and continually prays 'for this very thing, justifying saving faith, and full reliance on the blood of Christ shed for me; a trust in Him as my Christ, as my sole justification, sanctification, and redemption.'

It is now May 22nd, 1738. Monday, Tuesday, Wednesday, 'I had continual sorrow and heaviness of heart.' At 5 A.M. on the 24th Wesley reads the words, 'There are given unto us exceeding great and precious promises: even that ye should be partakers of the divine nature.' A little later, as he goes out, 'Thou art not far from the kingdom of God.' At St. Paul's the anthem was, 'Out of the deep have I called unto Thee, O Lord.'

Then the *Journal* records the famous passage that puts the topstone upon his experience of deliverance, that gives him the full assurance of faith. 'In the evening I went very unwillingly to a society in Aldersgate Street, where one was reading Luther's preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation: and an assurance was given me, that He had taken away my sins, even mine, and saved me from the law of sin and death. I began to pray with all my might for those who had in a more especial manner despitely used me and

¹ *Fifty-three Sermons*, pp. 221, 222.

² *Journals*, February 7, 1736.

³ *Ibid.* February 29, 1738.

persecuted me. I then testified openly to all there, what I now first felt in my heart. But it was not long before the enemy suggested, "This cannot be faith, for where is thy joy." Then was I taught that peace and victory over sin are essential to faith in the Captain of our salvation; but that, as to the transports of joy that usually attend the beginning of it, especially in those who have mourned deeply, God sometimes giveth, sometimes withholdeth them, according to the counsels of His own will.' Wesley's heart has its fluctuations like all other seekers'. While he never loses his assurance of salvation, resting his whole weight on God's word and Christ's work, he does, for a time, have 'fears within.' In his note on Ro 8¹⁶, published sixteen years later, he says, 'Happy they who enjoy this clear and constant' (this direct witness of the Spirit). He was not long in finding his spiritual balance. The pendulum swung fairly evenly between the abiding desire of his believing heart and the abiding witness ('a testimony distinct from that of his own spirit or the testimony of a good conscience') of the Spirit that he was a child of God. His life kept time according to the will of God for the remaining fifty-three years, and his last words were an echo of the Aldersgate Street experience, 'The best of all is, God is with us.' Twenty-five days after his discovery of 'saving faith,' Wesley preached at St. Mary's, Oxford, and gave this clear and explicit definition. 'Christian faith, then, is not only an assent to the whole gospel of Christ, but also a full reliance on the blood of Christ; a trust in the merits of His life, death, and resurrection; a recumbency upon Him as our atonement and our life, as *given for us and living in us*; and in consequence hereof, a closing with Him, and cleaving to Him, as our "wisdom, righteousness, sanctification, and redemption," or, in one word, our salvation.'¹

Wesley's doctrine of assurance is an assurance of present pardon. That present and continued experience gave him and his followers the directness, the vigour, the conviction, the personal witness that was the conspicuous contribution of Methodism to religious life. Wesley's personal testimony, as well as the testimony of the fruit of his ministry, lays emphasis on this experience as the turning-point in his life. He says, 'From 1725 to 1729 I preached much, but saw no fruit of my labour . . . from 1729 to 1734, laying a deeper

foundation of repentance, I saw a little fruit. But it was only a little; and no wonder: for I did not preach faith in the blood of the Covenant; from 1734 to 1738, speaking more of faith in Christ, I saw more fruit to my preaching; from 1738, speaking continually of Jesus Christ, laying Him only for the foundation of the whole building, making Him all in all, the first and the last . . . the "word of God ran" as fire among the stubble.'²

Wesley has taught us that assurance is more than merely intellectual assent. It is the soul consciously transformed by the passion of love. It is the first cry of the child after its consciousness of spiritual birth, 'Abba, Father.' It is the filial response to the witness of the Spirit of Sonship, of adoption, of justification. It is the continued voice of the child speaking to the Father, as the Spirit 'bearing witness' unfolds what sonship means to the believing heart. Assurance is the fruit, not the essence of faith. Wesley taught that the Spirit bears witness separately to our justification, adoption, and sanctification. He was always careful to emphasize that this was the privilege of all the children of God.

It was given in answer to the cry of the believing heart, though 'how' may never be understood. Wesley's own experience teaches us how hard it is for the intellect to learn that this assurance is altogether God's gift, and that He cannot bear witness with our spirit until we trust in Christ, Christ alone for salvation; and this the humblest child of God can do although he cannot explain one letter of the new spiritual alphabet he is learning.

The full assurance of faith, as taught by Wesley, safeguards both objective and subjective faith. It rests upon the objective faith. It looks back, to Calvary; and up, to Christ; and sees the Saviour. Then it looks in, and sees that the believer is a child of God—pardoned. The basis of the certainty rests securely on the revelation of the atoning work of Christ; on the fact of Christ, and on 'all that the Cross essentially implies.' The relation between objective and subjective assurance will vary much. As in Wesley's case, 'the implicit became the explicit.' As in the case of the pagan mobs to whom he preached there came a deep conviction of sin. They became assured of a real definite and inexorable God, who hated sin, but who had given His own Son that sin might be

¹ *Fifty-three Sermons*, pp. 3, 4.

² *Works*, viii. 468.

forgiven, and that a new life might be led. Whatever their vision of the Saviour, they received the assurance of pardon, and the subjective certitude led them to further objective certainty.

The quality of endurance of this assurance receives abundant testimony in the *Lives of Early Methodist Preachers*. One of the thirty-four 'helpers,' Christopher Hopper, aged 79, after fifty-six years in the Lord's service says, 'On this foundation all my hopes are founded now, and it does support me. I have not a doubt—no, not a shadow of a doubt; and as for the enemy I know not what has become of him.' Thomas Taylor, after fifty-five years of hard service, writes, 'I stand amazed at the goodness of God towards me.' Wesley's doctrine of assurance covers the whole of what salvation includes, past, present, and future. It rests, objectively, upon the truth of the Word of God; of the Resurrection of Christ—which is the surety of His power to save; and of the whole revelation from God. It rests upon the fact of the Risen Lord, on the combined proofs of the Word of God, of prayer, of the Church with its fellowship of the children of God, of the continuous witness of the Sacraments. The cumulative evidence of the seals without becomes the witness of the seal within. Subjectively it is the witness of the Spirit to the conscience, of justification; with the spirit, of adoption; in the soul, of sanctification. It is the assurance of faith for the present, of hope for the future, of understanding as underlying all. It is not in any way independent of the external seals and pledges. It receives its verification in the fruits of faith in daily life. There is the certitude of the inner man. 'Our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance,' 1 Th 1⁵ (πληροφορία, 'most certain confidence'—Grim); 'in full assurance (fulness, R.V.) of faith,' He 10²²; 'in full assurance (fulness, R.V.) of hope,' He 6¹¹; 'of the full assurance of understanding,' Col 2². There is also the expression of it in the outer life—there is a cheerful confidence, a holy boldness—a παρρησία for each πληροφορία in the New Testament; 'a boldness of faith,' He 4¹⁶, 1 Jn 5¹⁴; 'of hope,' He 10³⁵⁻³⁶, 1 Jn 2²⁸; 'of understanding,' 1 Tim 3¹³, 2 Co 3¹².

This assurance may accompany saving faith; it may succeed it. It is not saving faith itself. It is the confirming, attesting, witness of the life—the assurance of Sonship. As in John's First Epistle

the witnessing, indwelling, and renewing Spirit is often one and indistinguishable. The main point is that there is a *direct* witness of the Spirit, which is confirmed by the indirect witness of the conscience, on the evidence of a sincere life.

Wesley's doctrine of assurance is not visionary, fanciful, obscure. It is 'true' mysticism; it perfects and unfolds all the powers of the human spirit. To have an experimental acquaintance with the doctrine of the Holy Spirit is a sure cure for all false forms of mysticism. Wesley broke with the Moravians because they undervalued the objective factors of Christianity. He was fully alive to the peril of that mysticism that sought to find absorption of the self in God. Wesley never undervalued man's individuality. He looked for all the marks that precede, accompany, and follow the true genuine testimony of the Spirit of God in the heart of the believer. Repentance, pardon, the new birth go before; joy in the Lord, humility, obedience accompany it; and the fruits of the Spirit follow it.

The authority of the Church as the conveyancer of the life in Christ was emphasized by Wesley. The new discovery of the authority of the individual heart came as a mental and moral shock to the whole corporate body of men. It quickened the intellect. Its effects have run on until, to-day, they have outrun the authority of the Church. The problem now is 'how to set the true limits to the individual!' The manward side of the value of individual experience has broadened out until the conception of the brotherhood of man has led him to forget his individual responsibility to God. We need to get back the Godward side of that great discovery. Man has claimed his own rights before giving 'unto God the things that are God's.' When we awaken to the misplacement of emphasis, and all that this misplacement entails, we shall also recover the essential truths that underly this doctrine of assurance—the authority of the Bible; the authority of the Church, 'the congregation of faithful men' (not the exaggerated authority of any section); the fact of God, of His holiness, His righteousness, His justice; the fact of the real judgment of God, the judgment now and the judgment to come; the fact of forgiveness, an abiding conscious witness in the soul of pardon, and power to live the new life; the true unfolding of individual life, the fact of all the infinite possi-

bilities of our complex individual existence that will develop into bud, and blossom, and fruit, as the Holy Spirit works in us, and through us, the will of God. John Wesley's doctrine of assurance

still gives us the best working explanation of a forgiven heart, and the 'passion' of a renewed will that can 'publish to the sons of men the signs infallible.'

The Great Text Commentary.

THE GREAT TEXTS OF ISAIAH.

ISAIAH XL. 6-8.

'All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth; because the breath of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever.'

1. A MYSTERIOUS superhuman voice puts this cry into the prophet's lips. It is as though the rush and lapse of time itself became audible, and spoke its message to the thoughtless and fleeting generations of men. There are hours in life, solemn and critical for each of us, at which we are compelled again to hear it,—as when one year, or one century, passes into another, or when our dead pass from our side to their long home. The prophet's cry reverberates along the corridors of time from each generation and age to the next; our vanished years and the centuries of history take up the echo. They proclaim to us with one voice the transience of all earthly things, the abiding worth and undecaying power of the Word of the living God, and the safety and permanence alone of those hopes and interests of mankind which have their foundation and their warrant here. 'All flesh is grass'—brief and frail in duration as the green grass in yon burning eastern clime; and 'the goodliness thereof'—its bloom of beauty, its flush of pleasure, its pride of strength or wealth—more fleeting still, as the flower that withers while the grass is green! The inspired figure is touchingly reproduced by one of our English poets:

Look at the fate of summer flowers,
Which blow at daybreak, droop ere evensong;
And grieved for their brief date, confess that ours,
Measured by all we are and ought to be,
Measured by all that trembling we foresee,
Is not so long!

2. In contrast with the perishing life of the great Empire city and its vast populations, Isaiah points to 'the word of our God.' That Word, he says, will 'stand for ever.' While man, living in the flesh, with his finite being, his limited powers, his decaying strength, recalls the withering grass and the fading flower, the Word of our God rises up like corn in the ear, and is, as it were, embodied before the spiritual eye of man; it neither fades nor withers; it endures for ever; it justifies itself at the bar of history and throughout all time.

3. St. Peter detaches this text from its historical setting, and gives it a universal application. When he reminds Christians that they are born again, and that a regenerate man has a new life and a new standard of duty before him, he adds that this new birth has been effected, 'not by corruptible seed, but by incorruptible, by the word of God, that liveth and abideth for ever.' And then he goes on to quote Isaiah with such variations as Apostles, conscious of their own inspiration, often felt at liberty to make when citing the Old Testament. 'All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth for ever. And,' adds St. Peter, as if to prevent the quotation from suggesting nothing but historical or antiquarian lessons to his readers, 'this is the word which by the gospel is preached unto you.'

I.

THE DECAY OF NATURE.

1. The simile has a twofold force. It justifies, at first sight, and to a certain extent, the sympathy with human life, with its freshness, variety, beauty, which was felt by captive Israel. What is more beautiful than a single blade of grass, if we look

steadily at it, and if we do not put our foot on it, just because, as has been said, 'there are millions of other blades of grass close by'? There it is, waving gently in the wind, inimitable in its subtle and delicate texture, in its grace, its movement. Do what we will, we cannot reproduce that blade of grass, we cannot even make a copy of it; it is as much beyond our skill as the sun himself. And how mysterious a thing is this blade of grass! When we cross-question ourselves, and have put aside the superficial trivialities that occur to us at first, what do we really know about it? How did it come to be there? It grew from a seed. Why should it grow? What do we mean by 'growth'? What growth is in itself we know not; but we can understand that it is a subtle and energetic force which a granite mountain, for instance, does not contain within itself, and which makes the blade of grass a much higher thing in the scale of being than is the granite mountain. We may think little of growth because we are so familiar with it. But growth, wherever we find it, is a profound mystery; it implies the active energy of life. We men, whatever we have besides, share this faculty of growth with the humblest blade of grass on which we tread; and we are very far from being dishonoured when our life is compared to a thing so full of wonder and beauty.

The goodness of life is goodly. We need not scorn it because of its frailty, nor trample on the summer flowers because they fade. There is nothing in the Word of God, nothing in the seriousness of religion, which teaches us to despise the wholesome joys of natural life. Oh the goodness of this fair earth, full in all its regions of the riches of the Lord! Oh the mystery and the glory of starlit skies, the grandeur of mountain and ocean, the splendours of science and of art, the teeming various life that fills land and sea and air! And the goodness of this our human existence—of childhood with its exquisite freshness and innocent mirth, of youth with its buoyancy and ardour, of manhood with its strength and courage and success, of old age with its chastened affections and ripe wisdom and clustering honours! How much is still left to us, how much is restored by God's pardoning grace, that is very good! How vast the resources of the great Maker and Lord of creation, that He can afford to lavish this wealth of adornment and delight on things which seem born only to die,—that He can 'so clothe the grass which to-day is, and to-morrow is cast into the oven!'¹

2. But the prophet refers to the grass as an emblem of the perishable and the perishing. In looking at it we look on what is at best a vanishing

form, ready, almost ere it is mature, to be resolved into its elements, and to sink back into the soil whence it grew. 'The breath of the Lord,' says the prophet, 'has blown upon it.' The action of God the Creator upon the world is, in the Old Testament, often ascribed to His Breath or Spirit pervading His works, and creating, sustaining, destroying life. Of this the emblem and manifestation is the wind; the heavy breathing, as it were, of nature. The Breath of God is, then, in such passages as this, God's action upon nature, whether to create or to destroy; and Isaiah insists that death does not overtake either animals or herbs simply in consequence of the chemical solvents which they contain, but because He who, in His freedom, gave the gift of life, now withdraws freely what He gave; because He dissolves, as He created, by an act of His will. According to the prophet, death, in its calmest and in its most terrible forms, is always arresting life by the fiat of God. 'The grass withereth, the flower fadeeth, because the breath of the Lord bloweth upon it.'

Only within the last week or so, in my own county of Kent, these very words were made wonderfully clear. The whole country round was covered with the blossoms of the fruit trees, and though their blossoms remained longer than people thought they could have remained, because the weather happened to be colder than usual, and the sun could not shine upon them sufficiently, when there came a few days of sunshine, the very warmth which enabled them to live caused them to fade away, because 'the Spirit of the Lord' had blown upon them.²

3. The words of the herald are to be applied, in the first place, to nations; but they may be applied also to individual men.

(1) *Nations*.—The immediate purpose of the words is to reassure the Jews of the Captivity. There they were in Babylon, far from their home, surrounded by the imposing fabric of a great empire, crushed into silent submission by its power, awed, at times half-fascinated, by its splendour. It was to men whose eyes were resting on this scene of magnificence and power that Isaiah spoke, out of another land and an earlier age, the solemn words, 'All flesh is grass, and all the beauty thereof as the flower of the field.' The modern traveller tells us that the 'beauty of the Chaldee's excellency' has 'become heaps'; that her walls have 'fallen,' been 'thrown down,' and 'broken utterly'; that the very site is a wilderness;

¹ George G. Findlay.

² J. G. Wood.

that the 'wild beasts of the desert lie there,' and 'the owls dwell there'; that the natives regard the site as haunted by evil spirits, so that 'neither will the Arab pitch tent nor the shepherd fold sheep there'; that, in a word, prophecy has been literally fulfilled. The beauty of human life in this, for many centuries its princely centre, was, after all, but 'as the flower of the field.' 'The grass withereth, the flower fadeth.'

The simile is elsewhere used by Isaiah in his message to Hezekiah, to describe the completeness of the destruction of the Jewish towns by the Assyrian Sennacherib's invading army.

Their inhabitants were men of small power.

They were as the grass of the field,
And as the green herb,
As the grass on the housetops,
And as corn blasted before it is grown up.

Nothing is more astonishing than the way in which these feeble solitary men, belonging to a despised people—and themselves often despised amongst their people—confronted the empires of their day and all that proud and ancient civilization. Nothing is more astonishing than the political language of their prophecies,—unless it be the completeness of their fulfilment. Egypt, Tyre, Nineveh, Babylon—names famed then for everything venerable in antiquity, rich in commerce, terrible in war, whose fleets covered the seas and the tramp of whose armies shook the earth when our ancestors were painted savages—where are they, what are they now? They are just what these men foresaw and what we read in their pages, 'a habitation of dragons, a joy of wild asses'; these have been, and are largely at the present time, amongst the most oppressed and impoverished and desolate regions of the earth. Because those great world-empires were built on violence and wrong, and were corrupted by vile idolatries; therefore the prophets of God foresaw their overthrow, and one after another they fell into decrepitude and ruin. He 'blew upon them, and they withered; and the whirlwind carried them away like stubble.'¹

In Gn 10²² Elam appears as the son of Shem—but here was a difficulty. The Elamites of history were not a Semitic, but an Aryan people, and their language was Aryan. Even Professor Hommel, in defending the ancient Hebrew tradition, thought he had to admit an error here. But was there? A French expedition went out to excavate Susa, the capital of Elam, and below the remains of the historical Elam discovered bricks and other remains of an older civilization, with Babylonian inscriptions showing the people to be of Semitic stock; so Elam was, after all, the son of Shem. The passing of one people after another as inhabitants of Susa very strongly resembles the growth of grass and flowers—crop after crop—season after season—but underlying all, the word of the Lord stands unchangeable.

¹ George G. Findlay.

(2) *Men*.—We come now to the more familiar application of the seer's words—the fleeting and unsubstantial tenure of human life. It is a world-old and a threadbare theme, yet one which each open grave, each sudden death, each tale of widespread disaster, every tidings of some spread of pestilence brings home to us with a force and a freshness always new. It comes back upon us almost as it must have come home to those who first realized it. It recurs again and again, as we all know, in the whole cycle of human literature. The very image of the text, repeated now by one psalmist and another, now by a patriarch, now by an apostle, is but the Eastern echo of the simple pathos with which Homer compares the passing generations to the leaves which the winds of autumn scatter on the earth.

Even had Babylon been chartered with the promise of eternal youth, Babylonians would have died one after another. That outward form of man's life, which we name civilization, and which exerts so immense an empire over our imagination, does not count for much in the true life of man. The individual man would still be as the grass which withereth, even if the political society to which he belonged were strictly imperishable. In this respect there was no difference between the courtiers of Nebuchadnezzar and the broken-hearted captives who, by the waters of Babylon, sat down and wept when they remembered Zion.

Marie Bashkirtseff, a Russian girl of splendid genius, 'with the ambition of a Caesar,' her biographer writes, 'smouldering under her crop of red hair,' is dying at twenty-four with less faith than a pagan, and she writes in her journal: 'O to think that we live but once, and that life is so short! When I think of it, I am like one possessed, and my brain seethes with despair!'

II.

THE VITALITY OF GOD'S WORD.

I. By 'the word of our God' Isaiah means, in the first instance, the Word of promise uttered in the desert by the inspired Voice. The promise of the return from Babylon, the promise of the presence of Israel's Redeemer, would be fulfilled. The conquerors and oppressors of Israel would pass away. With this imperishable Word of God Israel may comfort himself in his captive hours. The hour of Babylon's fall would be the hour of Israel's liberty. The promise of deliverance rested

on a Will more durable than the walls of Babylon, more invincible than the hosts of Nebuchadnezzar. Whatever present appearances might be; however great the might of Babylon, however few and feeble the heralds of the Divine Word; the one was human, and therefore transient, the other eternal because Divine.

A hundred years ago Lord Chesterfield, while visiting in Paris, was entertained by a lady of distinction, but a bitter foe of Christianity. She said, 'My lord, I am informed that your English Parliament is composed of five or six hundred of the most profound and brilliant thinkers. Will you explain to me why, under their authority, the Bible is still recognized in the legislation of your country, and the obsolete religion of the Nazarene is maintained as the State religion?' He answered, 'Madam, this is a mere temporary makeshift; we are casting about for something better, and when that is discovered the Bible and Christianity must go.'

2. 'But the word of the Lord'—in St. Peter's sense of the term as well as Isaiah's—'endureth for ever.' How do we know that? Not in the same way, certainly, as we know the universality of death. We know it to be true if we believe two things: first, that God, the Perfect Moral Being, exists; secondly, that He has spoken to man. If He is Eternal, that which He proclaims as His Truth and Will will bear on it the mark of His Eternity; if He is true, that which He speaks will bear the impress of His faithfulness.

(1) The Word of our God, which is the gospel, is a source of hope and comfort because *it brings before us the Great Loving Redeemer*, who is able to save to the uttermost all that come unto God by Him, seeing He ever liveth to make intercession for us. It tells us of one who 'suffered being tempted, that He might be able to succour them that are tempted.' It points us to Him who died for us, 'that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage' (He 2¹⁵). It tells us of One 'who was wounded for our transgressions, who was bruised for our iniquities,' and who could say to the trembling soul, 'Fear not; I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death' (Rev 1¹⁸). It sets before us the great Redeemer standing by the open tomb of Lazarus, and speaking words of comfort to the weeping sister, 'Thy brother shall rise again.' 'I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he

live: and whosoever liveth, and believeth in me, shall never die.' That was the faith which enabled the patriarch Job, amid all his sorrows, to say, 'But I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another.' It was faith in this living Redeemer that enabled the Apostle Paul to say, 'We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens' (2 Co 5¹). It was this faith that enabled the same Apostle to say, 'O death, where is thy sting? O grave, where is thy victory? Thanks be to God which giveth us the victory through our Lord Jesus Christ.'

(2) But, again, the Word of God, which endureth for ever, brings comfort and peace because *it is full of exceeding great and precious promises*, upon which we lean, and through which we are strengthened and refreshed. 'My heart and my flesh faileth,' he often groans, but he can add in faith, 'God is the strength of my life, and my portion for ever.' And these promises contained in God's Word are 'all yea and amen in Christ Jesus,' sealed and ratified with the blood of His Atonement, and 'written for our learning, that we through patience and comfort of the scriptures might have hope.' We need that hope, for we all do fade as a leaf; but God's Word is fitted to the state in which it finds the weary soul, and cheers him with promises of grace and strength in time of need.

What a multitude of meetings, such as none can number, have taken place between men and God through the Word! And just as, in the world, there are certain towns and cities characterized more than others by meetings between parted friends, such as seaports where steamers from the Colonies or foreign parts arrive, so, in God's Word, there are great texts, golden texts, whither many anxious, needy, sinful men and women have come, and there found God as the strength of their life and their portion for ever. There are grand, heart-filling texts, where many, as John Knox put it, have first cast anchor, and have realized how true, in the highest sense may be the poet's line:

Fill my empty heart with a word.

3. But what benefit, it might be said, will it be, even though the Word stand for ever, if men come and go, if all flesh is grass, if we are only

like the grass that grows and withers? What benefit will the Abiding Word be to us in our fleeting life? Ah, but that is only one aspect of human life. It is life in connexion with the world that is fleeting; but there is also a life in connexion with the Word. The Old Testament says: 'All flesh is grass.' The New Testament goes even further, and says, 'The world passeth away.' But, if the New Testament goes beyond the Old in its declaration of the temporary nature of all things earthly, it goes beyond the Old, too, in its manifestation of the permanent view of life. The Old Testament says, 'The word of God abideth.' The New says, 'He that doeth the will of God abideth.' It has a clear and triumphant note for the individual. Yes, if, even as regards the grass, according to the song,

Ilka blade o' grass keps [catches] its ain drap o' dew,
how much more may mortal man find, in the
eternal Word that which shall be as the dew to
his soul, the refreshing, transfiguring element, not

renewing for a brief day only, but enabling to live
after the power of an endless life!

Mrs. Carlyle, in one of her letters, writes of revisiting her birthplace (Haddington) after many years' absence. Looking at the signs over the shop-doors as she walked along the streets, she could see but few of the old familiar names. 'Almost all the names had disappeared from the signs, and I found them on the tombstones in the churchyard.' But nothing can supersede the Sign of the Cross. It has been connected with the tomb, too, but it is no tombstone it is written upon. It is just because that Name has been connected with the tomb that it lives, and will ever live.

There is in Northern India a spacious city, built by a Mogul Emperor for his own glory, Fatehpur Sikri. It is now absolutely deserted by man. Over a vast gateway in the silent walls is carved an Arabic inscription, which purports to preserve, strange to say, an extra-Scriptural utterance of our blessed Lord's:

Jesus, on whom be peace, hath said,
This world is but a bridge; pass over;
But build not thy dwelling there.

So let us pass on and over, alert and occupied all the way, yet with heart and hope ever in sober earnest looking forward to the life of the world to come.

The Doctrine of the Incarnation in the Creeds.

BY THE REV. A. E. GARVIE, M.A., D.D., PRINCIPAL OF NEW COLLEGE, LONDON.

I.

1. THE one question with which this article is concerned is: Whether, and how far, the doctrine of the Incarnation in the Creeds, as they are accepted in the Christian Church, can be regarded by us to-day as adequate and satisfactory. We are not now concerned with these creeds in their historical function as standards of orthodoxy, or as weapons against heresy, except only in so far as these standpoints are necessary to our historical interpretation of them. We may now be of opinion that it is not by such means that Christian faith is to be preserved and defended in our own day; and we may even venture the conjecture that Christendom was divided and so weakened by these attempts to enforce uniformity of belief in the days of old. For our present purpose we must consider these ancient symbols from three points of view—personal faith, historical fact, and metaphysical formula. Do the contents of these creeds express personal faith as we to-day

conceive it? Do they accord with historical fact as modern scholarship establishes it? Do they in the metaphysical formulæ employed satisfy the philosophical thought of the modern world? Must Christianity regard itself in its thinking on the object of its faith, the person and work of Jesus the Christ our Lord, bound by the fetters, kept within the borders of the thought of the early Christian centuries; or should it here, too, claim the freedom wherewith the Son maketh free?

2. A glance at the history, although it must be as brief as possible, is inevitable.

(i.) The Apostles' Creed in its present form is first found in the writings of Pirminius, in a manuscript belonging to the eighth century, and so may be dated about 750 A.D. One change has been introduced since: 'ad inferna' has become 'ad inferos' in the fifth article. But the creed can be traced backwards through Rufinus, about 400 A.D. ;

Augustine, A.D. 393; and Marcellus of Ancyra, A.D. 341, to Tertullian, A.D. 210, and Irenæus, A.D. 185. It is now generally agreed by scholars that it is an expansion of the Roman Baptismal Creed. M'Giffert denies that it can be traced further back than the middle of the second century, and maintains that it was directed against the heresy of Marcion. It is neither apostolic nor is it a complete confession of what the Christian believes.

(ii.) The Nicene Creed was adopted at the Council of Nicæa in A.D. 325, in condemnation of the heresy of Arius. It is a development of the Creed of Cæsarea, which its bishop, Eusebius, presented to the Council. The most important differences are these: The clause *πρωτότοκον πασης κτίσεως* is omitted as capable of an Arian interpretation; and there are added to exclude Arianism the clauses *τουτέστιν ἐκ τῆς οὐσίας τοῦ Πατρὸς, γεννηθέντα οὐ ποιηθέντα, ὁμοούσιον τῷ Πατρί*. One clause in the Nicene Creed *τὰ τε ἐν τῷ οὐρανῷ καὶ τὰ ἐν τῇ γῇ* is taken from the Creed found in the *Apostolic Constitutions*. This Cæsarean Creed was also an expansion of a much shorter and simpler baptismal formula, such as is found in the lectures of St. Cyril as in use in the Church at Jerusalem.

(iii.) What is, however, generally known as the Nicene Creed is that which is commonly said to have been formed by Gregory Nyssen, and to have been adopted and authoritatively sanctioned by the Council of Constantinople (A.D. 381). On this latter point, however, doubts have been raised (Heurtley, *De Fide et Symbolo*, p. 19). 'What is called the Creed of Constantinople, however, did not emanate from the Council. The foundation of the Creed so called was a confession composed by Cyril of Jerusalem, prior to his being made bishop, which was in 350. In the existing form of the Creed, it is almost identical with a baptismal symbol recommended by Epiphanius as early as 374. It is probable that Cyril himself had enlarged this symbol for the benefit of his people by introducing the passages from the Nicene Creed which formed a part of it' (Fisher's *History of Christian Doctrine*, p. 145). It was accepted by the Council of Chalcedon as the creed of the Council of Constantinople along with the Nicene Creed, so that it has 'the full sanction of a General Council' (Heurtley). The chief difference is that the short clause in the eighth article *καὶ εἰς τὸ Πνεῦμα τὸ Ἄγιον* is expanded in order to condemn the heresy of Macedonius and his followers, nicknamed the

'Pneumatomachians' because they regarded the Holy Ghost as a creature subordinate to the Son. The articles on the Church, baptism, the resurrection, and eternal life were also added. It is in connexion with the article on the Holy Ghost that the most serious doctrinal difference between East and West emerged. The procession of the Spirit is from the Father. In the West the *Filioque* clause, conjoining the Son with the Father, was added; but the date of the addition is quite uncertain.

(iv.) In the Constantinopolitan Creed the trinitarian doctrine is formulated, of which the Athanasian Creed gives a much more elaborate development. There is still controversy regarding the history of this document. It is certain that its author was not Athanasius, as it is of Latin and not Greek origin, and shows the influence of the teaching of Augustine. It is expressly directed against the heresy of Apollinaris in its assertion of the perfect manhood of Jesus: its clauses too may be regarded as directed against both Nestorianism in asserting the unity of the person, and Eutychianism in denying the confusion of the substances. It has been dated as early as the fifth century, and as late as the ninth, and various authors have been suggested; but no certainty on these points can at present be reached. It is probable that it was composed in Gaul. It is a sermon rather than a creed, and comes to us from one single author, and not a Council. It makes salvation depend on acceptance of its elaborate and complicated doctrine of the Trinity and the Incarnation; it is theology, not religion.

(v.) The Creed of the Council of Chalcedon in A.D. 451 may be regarded as completing this theological development. Its definition of faith is not put forward as a new creed, but as an explanation of the Creed of Nicæa, and of Constantinople, to condemn the errors of Eutyches, and also of Nestorius, who had already been condemned at the Council of Ephesus in 431. The perfect divinity is asserted against Arius, condemned at Nicæa in 325; the perfect humanity against Apollinaris, whose doctrine, without mention of his name, was condemned at the Synod of Alexandria in 362, the Synod of Rome in 377, and the Council of Constantinople in 381. Against his view that the divine Logos filled the place of the rational soul in Christ, Christ is said to consist *ἐκ ψυχῆς λογικῆς καὶ σώματος*. Against Nestorius

the Council confesses him *ἓνα καὶ τὸν αὐτὸν Χριστὸν, Υἱόν, Κύριον*. About the clause directed against Eutyches there is some doubt. 'The Greek text, as it stands in the record of the Council, is *ἐκ δύο φύσεων*,' but it need hardly be pointed out that Eutyches could have accepted that phrase. The text generally adopted is *ἐν δύο φύσεσιν*, words which assert the permanence of the two natures. 'Dr. Routh conjectures that the original was *ἐκ δύο φύσεων καὶ ἐν δύο φύσεσιν*, which certainly is more in keeping with the mind of the Council.' The adverbs *ἀσυνγύτως, ἀτρέπτως* (without confusion, with conversion) are against Eutyches, the adverbs *ἀδιαίρετως, ἀχωρίστως* (without division, never to be separated) against Nestorius.

3. Into the subsequent history of the Christological controversy it is not necessary for our purpose here to enter. Nestorianism was driven beyond the borders of the Roman Empire. The bishop and others who would not accept the condemnation of Nestorius, fled to Persia, and built up the Syrian Church, 'which, in numbers and learning and missionary zeal combined,

surpassed all others and was till the fourteenth century the Church of the East *par excellence*, reaching far into India and China' (*Nestorius and his Teaching*, by Bethune-Baker). The recent discovery of a work of Nestorius, *The Bazaar of Heraclides*, proves that neither Nestorius nor his followers denied, or intended to deny, the unity of the person of Christ, and that he was the victim of the unscrupulous ambition, rivalry, and hostility of Cyril of Alexandria, whose own doctrine was consistently developed by Eutyches. His *monophysitism* was not crushed out by the Council of Chalcedon, and it survives in the Coptic Church in Egypt, in Abyssinia, in the Jacobite Church of Syria, and in a measure in Armenia (Adeney, *The Greek and Eastern Churches*, p. 568). If we further remember that Arian missionaries carried the gospel to the Germanic peoples, we shall be justified in concluding that, while we may approve the decisions of these successive Councils in principle generally, yet we cannot recognize so absolute an identity of these creeds with the common Christian faith as to regard them above examination and criticism.

In the Study.

THE HOME UNIVERSITY LIBRARY.

EVERY trade and every country should make progress; but no country or trade should make progress by revolution. In the trade of book-selling there has been a revolution in our day; and it is due especially to two causes, the increase of circulating libraries and the issue of reprints. Revolution is bad; from the revolution in book-selling authors and booksellers have suffered together. Now many things may be said in favour of circulating libraries and cheap reprints; but this always remains, that no man or woman likely to derive benefit from the reading of a book will ever fail to find a book to read, and no one will derive lasting good from any book that has cost him nothing. The circulating library is with us and will remain. Can nothing be done to get rid of the cheap reprint?

The best thing to do is to publish original books

of as much worth at as little money. The publishers have begun to do that. Some time ago Messrs. Williams & Norgate announced the preparation of a series of volumes of something like 250 pages each, to be published in cloth at one shilling net, every one of which should be original. They have now issued forty of these volumes. Let us attempt to appreciate their worth, and consider the probability of their taking the place of the objectionable reprint.

In a singularly clear and straightforward statement the publishers say (1) that every volume is new and written specially for the series; (2) that every subject is of living and permanent interest, and that the books are written for the general reader as well as the student; (3) that each volume is complete and independent, but that the series has been planned so as to form a comprehensive survey of modern knowledge; (4) that every volume is written by a recognized authority on its

subject, and that the *Home University Library of Modern Knowledge* is edited by Professor Gilbert Murray and Mr. H. A. L. Fisher of Oxford, Professor J. Arthur Thomson of Aberdeen, and Professor W. T. Brewster of Columbia University, New York.

The volumes are of three kinds.

First there is the volume which offers a bird's-eye view of knowledge over some large field. In this class we place Professor J. Arthur Thomson's *Introduction to Science*; *The History of England*, by Professor A. F. Pollard; *Rome*, by Mr. W. Warde Fowler; Dr. W. S. Bruce's *Polar Exploration*; and *Landmarks in French Literature*, by Mr. G. L. Strachan.

Next there is the volume which takes up a more limited subject and gives a fuller account of it. This class includes those which handle new sciences. On such a subject we look for a fairly complete history and a clear indication of the lines on which the study is likely to make progress. A good example is Mr. R. R. Marett's book on *Anthropology*. This book is quite sufficient for the purpose of showing what that new science is, what are its objects and limits, and what is to be gained by a study of it. Mr. Marett writes with clearness and force. He never forgets that his book has to be intelligible to the unlearned and yet to pass the scrutiny of the scholar. And he finishes it off with a well-selected bibliography and an index. Anthropology touches Religion on one side and marches with Psychology on another; and the students of both these sciences will find Mr. Marett's book illustrative. Take this paragraph:

'Public safety is construed by the ruder type of man not so much in terms of freedom from physical danger—unless such a danger, the onset of another tribe, for instance, is actually imminent—as in terms of freedom from spiritual, or mystic, danger. The fear of ill-luck, in other words, is the bogey that haunts him night and day. Hence his life is enmeshed, as Dr. Frazer puts it, in a network of taboos. A taboo is anything that one must not do lest ill-luck befall. And ill-luck is catching, like an infectious disease. If my next-door neighbour breaks a taboo, and brings down a visitation on himself, depend upon it some of its unpleasant consequences will be passed on to me and mine. Hence, if some one has committed an act that is not merely a crime but a sin, it is every one's

concern to wipe out that sin; which is usually done by wiping out the sinner. Mobbish feeling always inclines to violence. In the mob, as a French psychologist has said, ideas neutralize each other, but emotions aggrandize each other. Now war-feeling is a mobbish experience that, I dare say, some of my readers have tasted; and we have seen how it leads the unorganized levy of a savage tribe to make short work of the coward and traitor. But war-fever is a mild variety of mobbish experience as compared with panic in any form, and with superstitious panic most of all. Being attacked in the dark, as it were, causes the strongest to lose their heads.'

In this second class we should place *Climate and Weather*, by Professor H. N. Dickson; *The Science of Wealth*, by Mr. J. A. Hobson; *Psychical Research*, by Mr. W. F. Barrett; and *The Socialist Movement*, by Mr. J. Ramsay Macdonald.

But there is a third class. The editors have had the courage to recommend that some subjects of quite limited extent but wide interest should be included in the Library. Thus, besides the general survey of the history of Philosophy, there is a volume by the Hon. Bertrand Russell on *The Problems of Philosophy*; there is a complete volume by Professor J. J. Findlay on *The School*, one by Mr. F. W. Hirst on *The Stock Exchange*, and one by Professor L. T. Hobhouse on *Liberalism*. But the clearest example of this type of volume is Mr. John Masefield's *Shakespeare*. For it is not a biography of Shakespeare or a criticism of Shakespeare's work. It is an argument for the proper production of Shakespeare's plays on the modern stage. With this object ever in view Mr. Masefield says not a little about the psychology and ethics of the plays, and something even of the life of their author. But the book is really a monograph on a very limited subject. And we should be glad to see the Library contain many more such monographs.

In these days every man has to be both a specialist and a universalist. If any man reads one of these volumes and follows it up with the reading of the volumes recommended in its bibliography, he will in time become a specialist in that subject. If he reads all the volumes he will be a universalist. And this is the demand that is made on us—we must know something of everything, and we must know everything of something.

DESERT CATHAY.

'Not far from Tun-huang, the chief oasis still surviving within this western extremity of the ancient "Great Wall," lies the sacred site of the "Thousand Buddhas." Buddhist piety of early times has here honey-combed the rock walls of a true Thebais with hundreds of cave temples, once richly decorated with frescoes and stucco sculptures, and still objects of worship. Here I had the good fortune in the spring of 1907 to gain access to a great deposit of ancient manuscripts and art relics which had lain hidden and perfectly protected in a walled-up rock chapel for about nine hundred years. The story how I secured here twenty-four cases heavy with manuscript treasures rescued from that strange place of hiding, and five more filled with paintings, embroideries, and similar remains of Buddhist art, has been characterized by a competent observer as a particularly dramatic and fruitful incident in the history of archaeological discovery. Faithful reproductions in colour of some of the fine paintings here recovered make it easy to appreciate the artistic value of these "finds," and to recognize how the influence of Græco-Buddhist models victoriously spread itself to the Far East. A new chapter may be said to have been opened in the history of Eastern art; but it will take long years of study before all its problems can be elucidated, and probably longer still before all that is of historical and philological interest can be extracted from those thousands of manuscripts in Chinese, Sanskrit, Uigur, Tibetan, "unknown" Central-Asian languages, and the rest.'

Thus Mr. Aurel Stein announces the great discovery which he made in the course of that famous journey which is described in *Ruins of Desert Cathay* (Macmillan; 2 vols., 42s. net). Let us hear the story as he tells it in the second volume.

'I had scarcely returned to the shelter of Tun-huang from the fascinations and trials of the ancient desert border when my eyes began to turn eagerly towards the cave temples of the "Thousand Buddhas" at the foot of the barren dune-covered hills to the south-east. It was the thought of their sculptures and frescoes which had first drawn me to this region. But since my visit to the site in March, and the information then gathered about the great collection of ancient manuscripts discovered in one of the temples, the antiquarian attraction of the sacred caves had, of course,

vastly increased. Eager as I was to commence operations at once, I had to contain myself in patience.

'Just after my return to Tun-huang the annual pilgrimage to the shrines commenced, and it did not need the polite hints of my Amban friends to convince me that this was not the best time for a move to the site. The great fête, a sort of religious fair, was said to have drawn thither fully ten thousand of the pious Tun-huang people, and from the endless string of carts I saw a few days later returning laden with peasants and their gaily-decked women-folk, this estimate of the popular concourse seemed scarcely exaggerated. I knew enough of Indian Tirthas to realize that such an occasion was better for studying modern humanity than for searching out things of the past. So my start had to be postponed for five days.

'At last, accompanied only by Chiang, I went to the Temple. The priest summoned up courage to open before me the rough door closing the narrow entrance which led from the side of the broad front passage into the rock-carved recess, on a level of about four feet above the floor of the former. The sight of the small room disclosed was one to make my eyes open wide. Heaped up in layers, but without any order, there appeared in the dim light of the priest's little lamp a solid mass of manuscript bundles rising to a height of nearly ten feet, and filling, as subsequent measurement showed, close on 500 cubic feet. The area left clear within the room was just sufficient for two people to stand in. It was manifest that in this "black hole" no examination of the manuscripts would be possible, and also that the digging out of all its contents would cost a good deal of physical labour.

'The first bundles which emerged from that "black hole" consisted of thick rolls of paper about one foot high, evidently containing portions of canonical Buddhist texts in Chinese translations. All were in excellent preservation and yet showed in paper, arrangement, and other details, unmistakable signs of great age. The jointed strips of strongly made and remarkably tough and smooth yellowish paper, often ten yards or more long, were neatly rolled up, after the fashion of Greek papyri, over small sticks of hard wood sometimes having carved or inlaid end knobs. All showed signs of having been much read and handled; often the protecting outer fold, with the silk tape

which had served for tying up the roll, had got torn off. Where these covering folds were intact it was easy for the Ssü-yeh to read off the title of the Sutra, the chapter number, etc.

'Mixed up with the Chinese bundles there came to light Tibetan texts also written in roll form, though with clearly marked sections, as convenience of reading required in the case of a writing running in horizontal lines, not in vertical columns like Chinese. I could not doubt that they contained portions of the great canonical collections now known as the Tanjur and Kanjur. In the first rapid examination Chiang failed to discover colophons giving exact dates of the writing in any of the Chinese rolls, and owing to their length a complete unfolding would have required much time. So I had reason to feel doubly elated when, on the reverse of a Chinese roll, I first lighted upon a text written in that cursive form of Indian Brahmi script with which the finds of ancient Buddhist texts at sites of the Khotan region had rendered me familiar. Here was indisputable proof that the bulk of the manuscripts deposited went back to the time when Indian writing and some knowledge of Sanskrit still prevailed in Central-Asian Buddhism. With such evidence clearly showing the connection which once existed between these religious establishments and Buddhist learning as transplanted to the Tarim Basin, my hopes rose greatly for finds of direct importance to Indian and western research.

'All the manuscripts seemed to be preserved exactly in the same condition they were in when deposited. Some of the bundles were carelessly fastened with only rough cords and without an outer cloth wrapper; but even this had failed to injure the paper. Nowhere could I trace the slightest effect of moisture. And, in fact, what better place for preserving such relics could be imagined than a chamber carved in the live rock of these terribly barren hills, and hermetically shut off from what moisture, if any, the atmosphere of this desert valley ever contained? Not in the driest soil could relics of a ruined site have so completely escaped injury as they had here in a carefully selected rock chamber where, hidden behind a brick wall and protected by accumulated drift sand, these masses of manuscripts had lain undisturbed for centuries.'

That is enough to whet the appetite. Mr. Stein has a leisurely way of telling his story. But so all

good story-tellers have. And no one will grudge waiting for him. For the story he tells in these two magnificent volumes is great beyond belief, and it has never been told before. What we have quoted is a mere episode. It is the most startling episode perhaps, and the episode which will give the journey its undying interest. But the journey itself is great. New regions are made accessible to the reader (not yet to the traveller, unless he has Mr. Stein's resource), and they are regions worth adding to one's knowledge.

The volumes, we have said, are magnificent. Even Messrs. Macmillan, easily first in the publication of travel, never surpassed this in workmanship. The illustrations are quite countless, and a very large number of them are printed in the most exquisite colours. The maps also are finished in a way that would have been impossible a few years ago. In human interest, in scientific worth, in artistic beauty, it will be difficult indeed to find a book surpassing this.

AMONG THE ESKIMOS.

Among the Eskimos of Labrador, by Mr. S. K. Hutton, M.B. (Seeley, Service & Co.; 16s. net), gives us a picture of the ways and thoughts of that wonderful folk which is not inferior in sympathetic insight to anything that has been written by Dr. Grenfell. The Eskimos have shared the glamour which falls round Arctic Exploration. But they have a fascination of their own. Every man who comes into living contact with them, however he may at first feel repulsion, at the last succumbs to their kind-heartedness, and henceforth lives to speak their praises.

Nor is it necessary to spend a winter among snow and ice in order to love the Eskimos. It is enough to read so simply fresh and attractive a book as this. Every detail of the daily life of this primitive people is told, and every detail bears telling. The book is well furnished with vivid pictures, but they are not necessary: Mr. Hutton's pen is better than his camera.

And it is not the daily life of the Eskimos only that we find described. There are adventures enough to satisfy the appetite of a schoolboy. Is not the author something of a schoolboy himself? How otherwise could he throw his whole soul into the description of a sweeping tornado or a successful walrus hunt?

GREECE AND BABYLON.

The progress made by the study of Religion is one of the most striking features of the first decade of the twentieth century. It is more than striking; it is astounding. Right on to the end of the nineteenth century the comparative study of Religion was regarded with dislike. It was not that there was any fear of Christianity being found unworthy of comparison; it was that a certain reverence for the things of Christ made men unwilling to place Christianity in comparison with other religions of the world, or even sometimes to admit that the other religions were in any proper sense worth calling religions. It seemed to not a few as if it were an attempt to reduce Christ to the level of Confucius. But, in spite of that dislike, the study of Religion made progress. And now there is no science that can claim to produce a more abundant literature.

There are two ways of approaching this study. One way is to select a book, written by one who is conversant with the science as a whole, but who has made some particular department his own. Such a book is Dr. J. A. MacCulloch's *Religion of the Celts*. The mastery of the Celtic Religion will give confidence. It is the experience of students of the Bible that the thorough study of one book, however small, forms a good basis from which to proceed to the study of the whole Bible. The other way is to make at once a comparison between one religion and another. And for this method no better book will be found than Dr. Farnell's *Greece and Babylon* (T. & T. Clark; 7s. 6d.).

Whatever method of approach is adopted, the important thing is not to learn what will have to be unlearned. On no subject has more been written than is loose and unreliable. Dr. Farnell is altogether trustworthy. And his trustworthiness is due not entirely to the range and severity of his knowledge, but also to his caution and his candour. Where the evidence will not endure conviction, he says so; when he is convinced, the conviction is likely to stand.

It is only two or at most three months since Dr. James Lindsay published a volume of 'New Essays, Literary and Philosophical.' This month he has published a volume of *Literary Essays* (Blackwood; 3s. 6d. net). The topics are Goethe

as Philosopher, the Poetry of Lowell, Hamlet as Thinker, Milton on the Nativity, and Biographical Literature. The last seems to have the keenest interest at the moment. And Dr. Lindsay does not disdain to tell us what are the best biographies in the language. But his chief object is to estimate the value of biographical writing for instruction in the making of character.

Under the editorship of Mr. Oliphant Smeaton, Messrs. Dent are publishing a series of volumes with the general title of 'The Channels of English Literature.' One of the volumes has been written by Professor James Seth. Its title is *English Philosophers and Schools of Philosophy* (5s. net).

It is a volume which will attract the attention of the serious student of English literature by its very appearance, for the page is broad, the type is close, and the printing is clear. It is evident at first sight that there is a good deal in it, and it seems to say that ours will be the fault if we do not take something out of it.

The distinguishing feature of the book, the feature which distinguishes it from other histories of English philosophy, is that in it English philosophy is treated as a form of English literature. But what does that mean? Does it mean that only those philosophers are included who wrote in such a way that their writing is called literature? Evidently it does not mean that, for all the philosophers are here: not only Bacon, but also Bentham; not only Hume, but also Ferrier. Does it mean, then, that certain writers are included who are literary men first and only philosophers afterwards? It does not mean that either, for Carlyle and Matthew Arnold are kept out. What it means is this: in the opinion of Professor Seth, English philosophy is entitled to be called literature from the beginning of it to the present time, for the English philosophers have qualities of style which entitle them to rank among the masters of English prose. In short, Professor Seth treats the philosophers as writers of English as well as of philosophy, and, while he counts it his business to describe their philosophy, he sends his volume to be included in this series because they wrote their philosophy in a good English style. This double interest has affected the book very pleasantly. It has reminded Professor Seth that he is a philosopher himself, and that he must write good English.

Messrs. Duckworth have published a new edition of *Science and Religion in Contemporary Philosophy*, by Professor Boutroux. They have included it in their handsome 'Crown Library' (5s. net). It is a book of merit enough to give that Library distinction; and that is necessary, for there are now at least three different series of books issued from different publishing houses which go by the name of the Crown Library.

Messrs. Duckworth are also about to publish in their 'Crown Library' Leslie Stephen's *The English Utilitarians*. The first volume is ready (5s. net).

In spite of the crowd of books which have been written recently on the Social Question, in spite of the crowd that have been written on the Ethics of our Lord, there is room for Professor Henry C. Vedder's book on *Socialism and the Ethics of Jesus* (Macmillan; 6s. 6d. net), and that for the simple reason that there is always room at the top. There is an atmosphere of quietness and confidence throughout. Professor Vedder is no novice in the study of Christ's ethics, no novice in the knowledge of contemporary socialism. He brings the one to bear upon the other with the effect of clearing up both marvellously. He knows that he can do nothing to improve the teaching of Jesus on social life, but he can do something to bring out its emphasis. For the social suggestions of our day he can do much, and he does much, clearing away crudities of thought, revealing selfishnesses of intent, and showing how it is possible to bring everything into captivity to the obedience of Christ.

There is no war on our hands at present. Now, therefore, is the time to preach against war. When the war fever is raging it is useless and even damaging. The Vicar of Cobham in Surrey, the Rev. William Leighton Grane, has been preaching against war to his parishioners, and, more than that, he has written an essay against war, an essay that runs to 260 large octavo pages, and is in perfect temper throughout. He calls it *The Passing of War* (Macmillan; 7s. 6d. net).

One thing which has been seen and is earnestly advocated by Mr. Grane is this. The day is past when the argument for war could be used that nations would always go in for war when they found it to their own advantage to do so. Men do not always act so; and nations are men. The time has come in which a great principle, at work from

the beginning of the Christian era, is recognized as in active operation. It is the principle that sacrifice of our own interests is to be made to the good of the community. 'The "ideal citizen," who profits nothing by the reform he sets himself to carry out, not only exists but is becoming an increasing force in the State.' With these words, quoted from a speech of the Chancellor of the Exchequer, Mr. Grane is heartily in agreement. And as the 'ideal citizen' increases and makes his presence felt, war and all other things that are evils, but supposed to be necessary evils, will come to an end.

Messrs. Putnam have published another volume by Dr. Horatio W. Dresser. Its title is *Human Efficiency* (5s. net). Dr. Dresser is a man with a mission. Having a mission he concentrates. Though this title is so wide, you may depend upon it that the author of the book will not carry you over all the earth in search of feeble examples to support superficial ideas. He tells you that efficiency is yours simply if you make use of your talents. The world is your tool; you are yourself the artist of your life. There is no secret to learn, except the secret of self-control. Take yourself in hand, keep yourself well in hand, use your faculties sincerely, and efficiency will come.

Does Dr. Dresser mean success, then? Yes, he means worldly success. By efficiency he means the power to bring the world to your feet. He does not rise higher than that, not because he sees no further, but because he has dealt with the things of the Spirit in another book.

Thus the book recalls the works of the late Samuel Smiles—'Duty,' 'Character,' and the rest. But Dr. Dresser sees things in heaven and earth that never entered into that popular writer's philosophy.

Mr. David Balsillie has written a book on Bergson, and has given Bergson as severe a handling as he has yet received. Not that Mr. Balsillie means to handle him mercilessly. He enters on what he calls *An Examination of Professor Bergson's Philosophy* (Williams & Norgate; 5s. net) without the slightest intention of showing it up. For a time you think he is all on Bergson's side, and he evidently thinks so himself. But he finds that the philosophy will not hang together. The criticism becomes something like an exposure.

And as Mr. Balsillie has a free use of his pen, the impression left on us is that the most popular of our modern philosophers is not likely to keep his popularity long.

The curators of the Hibbert Trust have resumed the Hibbert lectureship. The first lectures of the second series have been delivered by Dr. L. R. Farnell. Their subject is *The Higher Aspects of Greek Religion* (Williams & Norgate; 6s. net).

Dr. Farnell is the leading authority of the day on the religion of Greece, and he is a lecturer. The first part of that statement is proved by his great book on *The Cults of the Greek States*, the second by his recent book on *Greece and Babylon*. The latter book has come to most of us as a revelation comes, opening our eyes to a new world, and most pleasantly; it is the first volume of lectures under the Wilde foundation.

In the new book Dr. Farnell limits himself to Greece, and to intellectual Greece. We have had the *literature* of Greece so long before us that we read most refreshingly now any reliable account of the religion of the *people*; but this book does not forget the people altogether. At every step the author asks whether such and such a belief was confined to speculation or entered into practical life. There is, for example, the idea of 'pity.' In the 'Oedipus Coloneus' we read, 'Pity sits by the throne of Zeus, his peer in power over all the deeds of men.' As soon as Dr. Farnell has quoted the sentence he asks how far this spiritual idea was reflected in the actual worship. He can scarcely find it there.

Virginibus Puerisque.

The Three Wise Monkeys.

THE National Council of Evangelical Free Churches has issued a little volume of talks to boys and girls by various authors, with the title of *The Children's Corner*. One of the writers is the Rev. J. D. Jones, M.A., B.D., whose talk is on 'The Three Wise Monkeys.' 'The other day a friend showed me a most curious ornament which he had bought at Los Angeles, in California. It consisted of the figures of three monkeys set back to back, and one monkey had his hands over his mouth, and the second had his hands over his ears, and the third had his hands over his eyes. And my friend told me it was supposed to be a copy of a carved

group in one of the Japanese temples, and was familiarly spoken of as "The Three Wise Monkeys," for the one monkey would not speak evil, and the second would not listen to evil, and the third would not look on evil. And as he explained the curious ornament to me, I could not help feeling that wise boys and girls would do well to imitate these three wise monkeys.

'1. First of all, the wise child will keep his *hand over his mouth*. He will never speak an evil thing. "Set a watch, O Lord, before my mouth," prayed the Psalmist; "keep the door of my lips." He knew how easily and quickly rude and bitter words are spoken, and what mischief they cause. So he asked God to help him to keep his hand over his mouth! And if we are wise we shall do the same thing! Boys, beware of foul language! Never use words you would be ashamed of using before your father or mother! "Let no filthy communication proceed out of your mouths." Girls, beware of spiteful talk! Remember Jesus in whose mouth no guile was ever found! When tempted to angry, ugly speech, put your hand on your mouth, that you sin not with your tongue.

'2. Then, in the second place, the wise child will keep his *hands over his ears*. He will decline to listen to evil things. "Take heed," said Jesus, "what ye hear." If we sit and listen to evil talk, our hearts and minds will become unclean. So if ever you hear people indulging in unseemly talk close your ears against it. Of Colonel Hutchinson, the great Puritan, his wife said that "though he took pleasure in wit and mirth, yet that which was mixed with impurity he never could endure, and scurrilous discourses amongst men he abhorred." There is a story told of Bishop Hannington—that brave man who laid down his life for Christ in Uganda—that when he was a schoolboy he rowed in the school boat. Now, some of the boys in the boat were in the habit of using foul language. It was more than young Hannington could stand. He bravely told his companions he would leave the boat sooner than listen to their profane and filthy speech. And we, if we are wise, shall refuse to listen to evil things. That is the mark of the true gentleman and the real lady—"to speak no slander, *no, nor listen to it!*"

'3. And, thirdly, the wise child will keep his *hand over his eyes*. He will refuse to look at evil things. There are some things in the world we had better never see. Our safety consists in not looking at

them. "Look not," says the Scripture, "at the wine when it is red." When Christian and Faithful passed through Vanity Fair the traffickers in the Fair spread all sorts of tempting wares before their eyes. But Christian and Faithful refused even to look at them. They looked upwards, "signifying that their trade and traffic was in heaven," and cried, "Turn away mine eyes from beholding Vanity." And so exactly we shall refuse even to look at foul and base things.

'John Bunyan, in his *Holy War*, says that the city of Man-Soul (which really means your heart and mine) has five gates which he calls Ear-gate, Eye-gate, Mouth-gate, Nose-gate, and Feet-gate. But of these five gates Ear-gate, Eye-gate, and Mouth-gate are far the most important. And if we keep these gates secure, if we speak no evil, listen to no evil, look upon no evil, we shall keep our hearts unharmed, we shall keep Man-Soul for Jesus Christ.'

The Calendar, the Sabbath, and the Marriage Law in the Geniza-Zadokite Document.

BY THE REV. G. MARGOLIOUTH, M.A., BRITISH MUSEUM, LONDON.

THE present article is intended to be strictly non-controversial, both in essence and in form. Readers interested in the discussions that have arisen about the tendency and date of the documents published by Dr. Schechter towards the end of 1910 through the Cambridge University Press may, for example, turn to *The Athenæum* for November 26, 1910, *The Jewish Chronicle* for December 9, 1910, *Revue des Études Juives* for April 1911, *The American Journal of Theology* for July 1911, *Bibliotheca Sacra* for the same month, and *The Expositor* for December 1911 and March 1912. But the sole object of the present contribution is to show as clearly as possible what the documents in question teach on the topics indicated in the heading. It is indeed likely that the results thus obtained may constitute a very substantial aid in any future attempt at finally demonstrating the affinities of the writing under consideration and the age (whether, *e.g.*, second century B.C.,¹ or first century B.C.,² or between 70 and 80 A.D.³) in which it was composed. But for the moment only facts relating to the topics named will be set down and discussed, and no attempt will be made to draw any inferences as to what may be termed the 'higher critical' bearing of the problem; or if any mention should perforce have to be made to one particular view or another, it will be done without the least

prejudice, and merely in the form of an unavoidable reference.

I. THE CALENDAR.

On reading the documents⁴ cursorily for the first time, one may receive the impression that there is nothing in them to show what kind of Calendar the body of people from whom they emanated followed. But there can hardly be a doubt that on this point the position taken in the Introduction⁵ to Dr. Schechter's edition is fully justified. The learned editor, or one of his collaborators, was struck with the close similarity that exists between the following two passages, the first being taken from p. 3, ll. 12-16, of document A, and the second representing the Book of Jubilees, 6³⁴.

'But with them who held fast the commandments of God, that were left among them, God confirmed His covenant with Israel for ever, for the purpose of making known to them the hidden things in which all Israel had gone astray: His

⁴ The documents as recovered by Dr. Schechter from the Cairo Genizah consist of (i.) a historical and admonitory part, and (ii.) a special legalistic part. The former occupies pp. 1-8, and is completed (with partial overlapping) by pp. 19-20, which represent a different recension of the text. The latter (legalistic) part, which occupies pp. 9-16 of the edition, is very fragmentary. The document consisting of pp. 1-16 (A) was probably copied in the tenth century, and pp. 19-20 (B) belong to the eleventh or twelfth century.

⁵ pp. xvi, xix-xx.

¹ Professor G. F. Moore. ² Professor K. Kohler.

³ Professor Bacher and others.

holy Sabbath, His glorious festivals, the testimony of His righteousness, and the ways of His truth, and the desires of His will, which a man should do and live by them.¹

'And all the children of Israel will forget, and will not find the path of the years, and will forget the new moons and seasons, and Sabbaths, and they will go wrong as to all the order of the years.'¹

Now it is true that if this parallelism had been unsupported by sufficiently strong confirmatory evidence, the opinion could have possibly been advanced that the likeness between the two passages need not be much more than accidental, or that it was in any case of no sufficient strength to bear the weight of Dr. Schechter's definite statement that the calendar of the sectaries (as one may, without prejudicing the case, conveniently call the people from whom the writing emanated) was the same as that of the Book of Jubilees. But there is fortunately a considerable amount of other clear evidence regarding the close relationship of our documents with the Book of Jubilees and their dependence on it.

On p. 16, ll. 3-4, of our text occurs the following sentence :

'And the exact determination of their ends,² to the blindness³ of Israel regarding all these, behold, it is clearly explained in the Book of the Division of the Times by their jubilees and their weeks [of years].'

That we have here before us the shortest Hebrew title of the Book of Jubilees, in either its exact original or somewhat modified form, no one can doubt, its likeness to the extended title given in the Prologue of the Book ('the history of the division of the days of the law and of the testimony, . . . of their (year) weeks, of their jubilees throughout all the years of the world') being unmistakable; but the full strength of the argument to be derived from the passage just

quoted lies in the fact that the Book of Jubilees is there referred to as an authority well-nigh (or, perhaps, absolutely) co-ordinate with the *Torah* itself. In the passage immediately preceding, the people are admonished to return to the Law of Moses, everything being 'exactly explained' in it, and the identical phrase (מְדֻקָּרָה, exactly explained) is then applied to the Book of Jubilees, wherein is recorded the 'determination of their ends,' with regard to which the rest of Israel had been struck with blindness. But if Jubilees, 'the Little Genesis' (ἡ λεπτὴ Γένεσις), as it also was called, is treated in the newly discovered documents as possessing the same (or at any rate, almost the same) divine authority as the canonical Book of Genesis, it necessarily follows that there would in the minds of our sectaries be a strong tendency to follow its teaching; and as the strictly heptadic calendar lies at the very base of the entire work, it is clearly impossible to deny that the calendar of the authors of the documents must have been the same as that of Jubilees, and that therefore the likeness between the two parallel passages quoted above is significant and substantial, instead of not being much more than accidental.

The close correspondence in many particulars between the Sabbath law of our sectaries and that of the Book of Jubilees will be dealt with in Part II. of the present article,⁴ but it is necessary to point out in this place that, judging by the very numerous unmistakable references in our documents to this pseudepigraphon, it must have either constantly lain before our sectarian authors or—what would render the evidence more decisive still—been assimilated by them to the extent of a full knowledge by heart. Dr. Schechter's list of Biblical and other references to be found in the document may in some parts want revision,⁵ but it is certainly remarkable that no fewer than thirty-

¹ Dr. Charles' translation of *Jubilees*, vi. 34; close parallels to it are Jubilees i¹⁴ 23¹⁹.

² This translation of קציהם [i.e. the coming crisis of history] is here provisionally adopted from *The Harvard Theological Review* for July 1911, p. 348 (Professor G. F. Moore); compare the present writer's rendering of the same word in p. 2, l. 10 (*Expositor*, March 1912, p. 216).

³ This seems to be the correct meaning of לערוק, which Dr. Schechter emends into לזכור ('for a remembrance'). The idea is on a par with that of the 'going astray' of all Israel in the verse quoted above from p. 3, l. 14, of the document.

⁴ For some other points of analogy the reader may be referred to p. 359 of Professor G. F. Moore's article in *The Harvard Theological Review* for July 1911. Professor Moore only finds a strong probability in favour of the identity of calendars, but it is here contended that we have certainty on this point instead of probability.—The Marriage Law appears to have lain outside the purview of *Leptogenesis*.

⁵ A striking parallel of which Dr. Schechter should have made more than he did is that between Jubilees 6¹⁸, where we are told that after Noah's death his sons fell away 'until the days of Abraham, and they ate blood,' and document A, p. 3, ll. 1-2, where also the sons of Noah are said to have gone astray, the obedience to the divine ordinances being again in abeyance till the appearance of Abraham.

four passages of Jubilees. have been brought by him into relation with the new text, whereas the references to Isaiah, which come nearer in point of numbers to those of Jubilees, only amount to twenty-nine. This shows that Jubilees loomed even more largely in the eyes of our sectaries than any other of the Books that were held sacred by them (to the canonical Genesis only twelve references are given by Dr. Schechter), thus strengthening our contention that on such a topic as the calendar there must have been agreement between the two works.

One may therefore, without much fear of contradiction, assume as certain that the calendar of our sectaries was the same as that of the Book of Jubilees, and we must accordingly now apply ourselves to the inquiry as to the exact nature of the calendar that lies before us in that famous pseudograph.

The answer to this inquiry rests partly on direct statements contained in the text of Jubilees, and partly on inferences to be drawn from direct statements. Part of the result is therefore clear and indisputable, whilst another part is open to discussion and a difference of opinion.

There is first of all the clear declaration in chap. 6, that 'all the days of the commandment will be two-and-fifty weeks of days, and (these will make) the entire year complete' (v.³⁰), and it is furthermore announced that this order of the year, which was immutably fixed and written down on 'the heavenly tables,' was divided into four equal divisions, each having thirteen weeks, constituting three complete months, and the first day (new moon) of each quarter of the year being set aside as a time of special remembrance connected with the progress and cessation of the Flood (vv. 23-29). As there is, besides, the statement in 5²⁷ that the Flood 'prevailed on the face of the earth five months—one hundred and fifty days'¹—it is quite clear that we have here to deal with a solar year of twelve months, each month having thirty days, with (by inference, 12 × 30 only making 360 as against the 364 days definitely given in 6⁸²; comp. Ethiopic Enoch 75² 82¹¹) four additional intercalary days distributed among the four divisions of the year.

¹ The number of 150 days (see also Gn 7²⁴ 8³) is, however, not quite exact, as there must be at least one intercalary day in the course of five months, so that no fewer than 151 days must be postulated.

But having thus based our view of the calendar of Jubilees on the clear wording of a part of the text, we are confronted with the difficulty of reconciling this view with other indications contained in the same text. By a comparison of the statements regarding the Feast of Weeks, also called the Feast of First-fruits, contained in 6^{17ff}: 15¹ and 44^{4, 5}, it becomes clear that according to Jubilees that festival was celebrated on the 15th day of the third month (Siwān). But as according to Lv 23^{15, 16}, the Feast of Weeks was to be celebrated on the fiftieth day after the presentation of the wave-offering on the Passover festival, it follows that, contrary to the usual Rabbinic date assigned to that offering (Nisān the 16th), the author of Jubilees considered the 22nd of Nisān² to have been the day set aside for the 'sheaf of the wave-offering'; for only so can one obtain the period of seven weeks that was to pass between it and the Feast of Weeks. The reckoning must, therefore, have been as follows: The last two weeks of the seven covered the first fourteen days of Siwān, and of the remaining five weeks four must have fallen in the month of Iyyār and one in the latter part of Nisān. But if so, it is clear that Iyyār could not possibly have had more than 28 days; nor could Nisān have had more than that number of days, for not more than one week out of the seven could possibly be assigned to the part of Nisān that followed the 22nd day of that month.

These indications therefore show the existence of a lunar reckoning, in which a month could have 28 days, and the problem thus arises how to reconcile this calendar scheme with the solar year of twelve months of 30 days each, with four intercalary days, which—as we have seen—is the scheme clearly set forth in the sixth chapter of the Book of Jubilees.

Now the only solution of the difficulty so far proposed, which seems adequately to meet the requirements of either side of the case, is that given by Epstein in *Revue des Études Juives*,

² If, as seems likely, our sectaries interpreted מחרת השבת ('from the morrow after the Sabbath') as meaning the day after the Sabbath (the weekly day of rest) in the usual sense of the word, the date of the wave-offering could indeed only fall on the 22nd of Nisān, for the only Sabbath falling within the Passover festival would in that case be the 21st day of the month, as the first day of the festival necessarily would fall on Monday (see further on, and comp. Charles, *Jubilees*, p. 106).

vol. xxii. pp. 10-13. In Jubilees, Epstein holds, two different kinds of calendar reckonings are used. There was the civil solar year of twelve months, with eight months of 30 days and four of 31 days each; and there was besides an ecclesiastical year of thirteen months, with 28 days in each month. The entire number of days in the year is in each case 364, and the difficulty about the date of the Feast of Weeks vanishes absolutely, for the festivals would naturally be fixed in accordance with the ecclesiastical, instead of the civil year. Unless, therefore, another working hypothesis at least as good as that of Epstein be proposed, we are bound to regard this solution—provisionally at any rate—as the correct one.¹

One point more, and this part of our subject

¹ Professor Charles holds the same view, though perhaps with rather less determination (see his notes on pp. 54-55, 105-107 of his edition of *Jubilees*). He sees a difficulty in the fact that the four days of remembrance at the beginning of the four quarters of the year (chap. vi. 23-29) are determined by the reckoning of the solar year of twelve months, instead of the lunar year of thirteen months. But as those festivals are not in canonical Genesis and owe their institution to a special set of events, they may be allowed to stand on a footing of their own.

is finished. As according to Jubilees the heptadic arrangement of the calendar dates in an unbroken sequence from the Creation, it follows that the first day of each month of twenty-eight days or four weeks must always fall on the first day of the week (Sunday), the day from which Creation dates; and as furthermore the Feast of Weeks fell on the 15th of Siwān, and Passover and the Feast of Tabernacles began on the 15th day of Nisān and Iyyār respectively, it is clear that Sunday invariably ushered in the great festivals. The Day of Atonement, on the other hand, as falling on the 10th day of Tishsi, was always celebrated on Tuesday.

This, then, was the calendar of the Book of Jubilees, which, as we have seen, must also have been that of the documents which we are now considering. In both works stress is laid on the belief that the bulk of the nation had lamentably gone astray with regard to the correct dates of the divinely instituted festivals, and in both is the lively consciousness expressed that the upholders of their own special calendar principles were the true depositories of the immutable heavenly decrees concerning times and seasons.

Studies in Pauline Vocabulary.

BY THE REV. R. MARTIN POPE, M.A., KESWICK.

Of the Heavenly Places.

READERS of the Pauline Epistles have, doubtless, noticed that the Apostle not infrequently sums up the argument or the standpoint of a given Epistle in one outstanding term or phrase. Such is the *δικαιοσύνη Θεοῦ* of Romans, the *πίστις Χριστοῦ* of Galatians, the *πλήρωμα* of Colossians, the *ὑγιαίνουσα διδασκαλία* of 1 Timothy, and *τὰ ἐπουράνια* of Ephesians.

Without discussing the question of the authenticity of the last-named Epistle, whether (in other words) it is Pauline or sub-Pauline, it is sufficient for our present purpose to point out that the occurrence of the unusual expression, *τὰ ἐπουράνια*, supports rather than otherwise the traditional view. Not only does the phrase appear five times in the Epistle; but it is so remarkable in itself, and so characteristic of this particular writing, that it is hardly likely to have been employed by one who

sought to disguise his identity under a general resemblance to St. Paul's style and thought. The word *ἐπουράνιος* does not occur in the LXX, except as an epithet of Θεός in two passages in 3 Mac. So far as Hellenistic Greek is concerned, it is a distinctively N.T. epithet; but it is also found in Homer and Plato, and therefore is evidently drawn from the classical Hellenic stock.¹ While *ἐπουράνιος* is found elsewhere (four times) in the Pauline Epistles, *τὰ ἐπουράνια* is found only in Ephesians; and it is the use of the phrase in Ephesians which concerns us now.

¹ Nägeli (*Der Wortschatz des apostels Paulus*) notes its occurrence in 2 Ti 4¹⁸, but does not include it in his list of Ionic-poetic Pauline words, where it may fitly find a place. I have had no opportunity of referring to the evidence of papyri and inscriptions for the use of the word.

It is clear that τὰ ἐπουράνια is equivalent to 'the unseen world' or 'the unseen,' and might fitly be so translated. It is not to be regarded as a mere synonym of heaven, if by heaven we mean a future state of being. For St. Paul it eternally exists: it is a sphere outside of time, a spiritual universe; a vast realm of the noumenal behind the world of sense. By its use, 'St. Paul warns us,' says Dean Armitage Robinson, 'that he takes the supra-sensual view of life.'

The following are the salient points of the five passages referred to:—

- (1) ὁ Θεὸς . . . ὁ εὐλογήσας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ (1⁸).
- (2) καθίσας ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουρανίοις (1²⁰).
- (3) συνεκάθισεν ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ Ἰησοῦ (2⁶).
- (4) ἵνα γνωρισθῇ νῦν ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν τοῖς ἐπουρανίοις διὰ τῆς ἐκκλησίας ἡ πολυποίκιλος σοφία τοῦ Θεοῦ (3¹⁰).
- (5) ἡ πάλῃ . . . πρὸς τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς ἐπουρανίοις (6¹²).

Taking the last two passages together as introducing us to the conceptions of Jewish angelology, we discover that in the Apostle's mind the unseen world was peopled by spirits both good and evil. While in the Epistle to the Colossians he speaks with impatience of the elaborate orders of the celestial hierarchy as conceived by Gnostic Judaizers, here and elsewhere the Apostle reveals no divergence from the current Jewish views of the spiritual world. When he regards the heavenly sphere as the habitation of hostile powers arrayed against the Christian warrior, we are immediately reminded of the speculations of the Jewish apocalypses. The supra-terrestrial region is the counterpart of a visible world, where good and evil are in perpetual conflict. 'The prince of the power of the air' (2²), with his legions that 'rule this dark world' (6¹²) (κοσμοκράτορας τοῦ σκότους τούτου), occupies the unseen world, and carries on his operations there—a defeated and inferior,¹ although malignant, being. The conclusion which the Apostle draws from this remarkable conception of the heavenly sphere as the scene of a spiritual warfare is the practical

¹ Cf. Edwards (on 1 Co 5⁵), dealing with the Jewish conception of Satan. 'The correct view seems to be that Christ and His apostles combined the Zoroastrian doctrine of an antagonist of God with the early Hebrew doctrine of Satan's inferiority to God (cf. Is 45¹⁸).'

injunction: 'Put on the whole armour of God.' The warfare is spiritual, therefore the weapons must be spiritual.

On the other hand, there is a hierarchy of good spirits in the unseen; and it is evidently of these that the Apostle thinks when he utters his glowing words regarding the function of the Church. The community of Christians who are saved by faith in Christ exist to set forth 'to the principalities and powers in the heavenly places the variegated wisdom of God.' 'Ecclesia,' says Calvin, 'quasi speculum in quo contemplantur angeli mirificam Dei sapientiam quam prius nescierant.' Yet we cannot but believe that the apostolic vision also included, even in this connexion, the forces of the unseen which were opposed to the Divine will. The good and evil Potencies of the heavenly sphere are regarded as spectators of the Church, which is to enlighten their ignorance of the Divine purpose—a purpose which was formed before the creation, in that it centred in the eternal Christ.

It is clear from the tenor of these passages, especially when taken along with the phrase already quoted from 2², 'the prince of the power of the air,' that St. Paul's view of the heavenly places is not wholly liberated from the sense of space and locality, which colours Jewish angelology. Lightfoot² has pointed out that 'things in the heaven' are not quite equivalent to 'things unseen' in Pauline language. 'Heaven and earth together comprehend all space; and all things, whether material or immaterial, are conceived . . . as having their abode in space.'

But in considering the other three passages, we leave behind us Jewish ideas and pass into a Hellenic order of thought. The unseen world for St. Paul is focused in Christ. He no longer knows Christ 'after the flesh'; that is, Christ is no longer to be apprehended through the forms of sense-perception: He is a spiritual Person. Hence the conception of the exalted Christ lifts St. Paul into the noumenal world; to use his own phrase, Christ makes him to sit, together with all the saints, 'in the heavenly places' (2⁶). 'The heavenly places' are the home of the exalted, spiritual Christ (1²⁰). The saint who is 'in Christ' shares His life, and therefore has access to His home. He is therefore fitly described as blest 'with all spiritual blessing' (1³).

Such is the language of one who views all things

² See note on Col 1⁶.

sub specie aeternitatis and to whom 'the super-sensible has the reality of the sensible.' If sometimes St. Paul's diction recalls Aristotle, it more frequently reminds us of Plato. That the Jewish world was subtly interpenetrated by the influences of Greek philosophy, we can no longer doubt. If we wish to realize how the mind of a Jew could absorb Greek philosophy and become for its age the mind of a new theologian, we have but to turn to Philo, with whose writings the Apostle was well acquainted, if the judgment of competent scholars may be accepted. Readers of Kingsley's *Hypatia* will remember with what cogency Raphael Abenezra expounded the Platonic origin of St. Paul's doctrine of the archetypal Man. Dr. James Adam, in his *Religious Teachers of Greece*, points out the affinities of Plato's psychology and St. Paul's. Lightfoot and Professor Ramsay agree in the conviction that the influence of Stoicism is very marked upon the diction and the doctrine of the Apostle: and we cannot doubt that the teachings of the Academy were equally familiar to him. For both St. Paul and Plato 'the visible is an image of the invisible.' Dr. Garvie¹ is hardly convincing, when he objects that 'in this there is nothing peculiar to the two thinkers, it is the general attitude of religion.' It is surely not too much to say that but for the Platonic theory of ideas St. Paul's conception of the spiritual Christ would not have been framed in the terms which are familiar to us in his Epistles, especially those to the Colossians and Ephesians, while the Platonism of his thought undoubtedly inspired the prologue of the Fourth Gospel and the argument of the author of the Epistle to the Hebrews.

At the same time, St. Paul by his identification of the historical Jesus with the spiritual Christ escaped the abstractness which attaches to Plato's presentation of the ideas and avoided the superfluous dualism of the sensible particular and its spiritual counterpart, to which Aristotle, not without reason, objected in his criticism of the Platonic theory. The Christ of the heavenly places is not a logical abstraction: He is one with the crucified Jesus. Thus St. Paul's mystical conception of the unseen is never divorced from reality. To be *ἐν Χριστῷ* is not a vague aspiration, but a practical experience. Christ does not, like the Platonic idea, transcend existence: He bridges in Himself

the chasm between earth and heaven, the seen and the unseen.

Thus, while St. Paul's language in his case of the phrase *τὰ ἐρουπάνια* suggests mysticism, his mystical conception of the unseen as the spiritual background of human life is always *practical*. It is never a mere nebulous idealism that stands out of relation to the common experiences of life, its changes, its sorrows, its daily frictions and disappointments, its rises and its falls. In the midst of all, St. Paul

by the vision splendid
Is on his way attended.

Thus the Divine wisdom would seem to have used Plato² as a preparer of His way and Platonic thought as a foregleam of 'a better hope'—the conception of the unseen as the Home of the Ideal Christ, the Spiritual Head of the Church. We owe not a little to such writers as the Cambridge Platonists for expounding from the standpoint occupied by St. Paul a similar view of religion as spiritualizing material things. Listen, for example, to John Smith in his famous sermon on *The Excellency and Nobleness of True Religion*. 'True religion never finds itself out of the infinite sphere of the Divinity, and wherever it finds beauty, harmony, goodness, love, ingenuousness, wisdom, holiness, justice, and the like, it is ready to say, Here, and there is God: wheresoever any such perfections shine out, a holy mind climbs up by these sunbeams, and raises itself to God.' Or we may turn for an even more striking conception of the powers of the soul to a passage in the works of the greatest Christian Platonist among English poets, William Wordsworth. It occurred to the writer's mind a few nights ago when he witnessed a scene not unlike that described in the quotation. In the foreground a group of dusky firs and evergreens: beneath the overhanging boughs the gleam of the lake of Bassenthwaite: in the background the mysterious dim outline of Skiddaw—'and the moon was full.'

Within the soul a faculty abides
That with interpositions, which would hide
And darken, so can deal that they become
Contingencies of pomp; and serve to exalt
Her native brightness. As the ample moon,
In the deep stillness of a summer even
Rising behind a thick and lofty grove,
Burns, like an unconsuming fire of light,
In the green trees: and, kindling on all sides
Their leafy umbrage, turns the dusky veil

¹ See the recently published *Studies of Paul and his Gospel*, p. 11.

² Cf. Justin, *Apol.* ii. 13.

Into a substance glorious as her own,
 Yea, with her own incorporated, by power
 Capacious and serene—like power abides
 In man's celestial spirit: Virtue thus
 Sets forth and magnifies herself; thus feeds
 A calm, a beautiful, and silent fire,
 From the encumbrances of mortal life,
 From error, disappointment—nay, from guilt;
 And sometimes, so relenting Justice wills,
 From palpable oppressions of despair.¹

¹ *Excursion*, iv.

No image could more fitly express the transforming power exercised upon the experiences of life by the abiding sense of the unseen. Gleams of τὰ ἐπουράνια lit up for St. Paul the darkest disciplines of the soul, and he could face without despair 'the sufferings of this present time,' because he was able in the power of his Master ever to discern through time's many-coloured dome 'the white radiance of eternity.'

Literature.

ST. FRANCIS OF ASSISI.

AN English translation of the biography of *Saint Francis of Assisi*, by Johannes Jørgensen, has at last appeared (Longmans; 12s. 6d. net). It might have come earlier, for it was issued in Danish in 1906, and its devotional fervour and literary grace were at once recognized. Of course we have Paul Sabatier in English; but there is room enough for Sabatier and Jørgensen together.

The features of the book, we have said, are fervour of devotion and grace of style. Let it not be supposed, however, that these features carry with them uncritical credulity. Jørgensen has no horror of the miraculous, but he does not receive every miracle without question; he tries the miracles by the fair modern test of historical research. He is not, however, so much interested in possible cases of interference with natural law as he is in the development of the saint's character, in the events of his life, and the thoughts of his heart.

Not far from the beginning of the book there is this incident which occurred at the leper's hospital. It will give a fair notion of Jørgensen's manner of telling a story:

'On his walks in this place, Francis now and then passed by the hospital, but the mere sight of it had filled him with horror. He would not even give an alms to a leper unless some one else would take it for him. Especially when the wind blew from the hospital, and the weak, nauseating odour, peculiar to the leper, came across the road, he would hurry past with averted face and fingers in his nostrils.

'It was in this that he felt his greatest weakness, and in it he was to win his greatest victory.

'For one day, as he was as usual calling upon God, it happened that the answer came. And the answer was this: "Francis! Everything which you have loved and desired in the flesh it is your duty to despise and hate, if you wish to know my will. And when you have begun thus, all that which now seems to you sweet and lovely will become intolerable and bitter, but all which you used to avoid will turn itself to great sweetness and exceeding joy."

'These were the words which at last gave Francis a definite programme, which showed him the way he was to follow. He certainly pondered over these words in his lonely rides over the Umbrian plain and, just as he one day woke out of reverie, he found the horse making a sudden movement, and saw on the road before him, only a few steps distant, *a leper*, in his familiar uniform.

'Francis started, and even his horse shared in the movement, and his first impulse was to turn and flee as fast as he could. But there were the words he had heard within himself, so clearly before him—"what you used to abhor shall be to you joy and sweetness. . . ." And *what* had he hated more than the lepers? Here was the time to take the Lord at His word—to show his good will. . . .

'And with a mighty victory over himself, Francis sprang from his horse, approached the leper, from whose deformed countenance the awful odour of corruption issued forth, placed his alms in the outstretched wasted hand—bent down quickly and kissed the fingers of the sick man, covered with

the awful disease, whilst his system was nauseated with the action.

'When he again sat upon his horse, he hardly knew how he got there. He was overcome by excitement, his heart beat, he knew not whither he rode. But the Lord had kept His word. Sweetness, happiness, and joy streamed into his soul—flowed and kept flowing, although his soul seemed full and more full—like the clear stream which, filling an earthen vessel, keeps on pouring and flows over its rim with an ever clearer, purer stream.

'The next day Francis voluntarily wandered down the road he had hitherto always avoided—the road to San Salvatore delle Pareti. And when he reached the gate he knocked, and when it was opened he entered. From all the cells the sick came swarming out—came with their half-destroyed faces, blind inflamed eyes, with club-feet, with swollen, corrupted arms and fingerless hands. And all this dreadful crowd gathered around the young merchant, and the odour from their unclean swellings was so strong that Francis against his will for a moment had to hold his breath to save himself from sickness. But he soon recovered control of himself, he drew out the well-filled purse he had brought with him, and began to deal out his alms. And on every one of the dreadful hands that were reached out to take his gifts he imprinted a kiss, as he had done the day before.

'Thus it was that Francis won the greatest victory man can win—the victory over oneself. From now on he was master of himself, and not like the most of us—his own slave.'

THE BISHOPS OF SCOTLAND.

'In the year 1755 Bishop Robert Keith published in quarto his important work, "A Large New Catalogue of the Bishops of the several Sees within the Kingdom of Scotland down to the year 1688. Instructed by proper and authentic vouchers, etc." When we call to mind that none of the Chartularies or Registers of Religious Houses, or of Cathedrals, and none of the Public Records (with the exception of certain of the Acts of the Scottish Parliaments) were in print, it is quite wonderful to observe how diligent Keith had been in researches among the manuscript sources of information. In the year 1824, the Rev. Michael Russel, LL.D. (afterwards Bishop of Glasgow),

published in octavo a new edition of Keith. In this he corrected some errors of Keith, and imported some new errors of his own.'

With these sentences the late Bishop John Dowden begins his preface to *The Bishops of Scotland* (Maclehose; 12s. 6d. net). The book has been edited by Dr. Maitland Thomson, who tells us that Bishop Dowden had no thought of superseding Keith. His purpose certainly included the correction of Keith's errors, and Russel's errors in addition; but his chief desire was to supplement the indispensable book of his industrious predecessor, and to that end he had access to a very great amount of valuable new literature. He had access to the Registers of the Cathedrals of Moray, Glasgow, and Brechin as published by the Bannatyne Club, of Aberdeen as published by the Spalding Club, and to a large number of Chartularies, for the issue of which we have to thank the Bannatyne Club, the Maitland Club, the Abbotsford Club, the Scottish History Society, and the New Spalding Club.

And, beyond all these Registers and Chartularies, 'the publication at Rome in 1864, in folio, of Augustine Theiner's *Vetera Monumenta* was an epoch-making event in the study of Scottish ecclesiastical history. This great work has since been supplemented by the series of precious volumes (begun in 1893 and still in course of publication) issued under the direction of the Master of the Rolls, entitled, *Calendar of Entries in the Papal Registers relating to Great Britain and Ireland*. The volumes are edited by the late Mr. Bliss and by Mr. J. A. Twemlow, and commence with the year 1198. Many difficulties have been cleared, and in many respects precision secured by the records here made public. And yet the volumes come down only to 1447.'

These notes are enough to show what could be done by a diligent student to supplement Keith; and assuredly Dr. Dowden was diligent. Keith carried his Catalogue down to the Revolution, Dowden stops at the Reformation; for by that time the accumulation of new matter was enough to make a large volume, notwithstanding the freest use of abbreviations, and the tersest control of language.

The volume, we have said, is edited by Dr. Maitland Thomson. The editing is a triumph of loyalty to friendship and to truth. That is to say, love for Dr. Dowden set the task and sustained it,

but love for truth kept friendship from overlooking error. The editor's notes, whether corrective or supplementary, are distinguished by square brackets.

In a long and valuable appendix the history of the sees of Aberdeen and of Moray have been carried down to the present day. There is one name for Aberdeen now to be added, however. The record ends with Bishop Rowland Ellis, after whose name occur the words *multos annos*; and even as these words were passing under the press, Bishop Ellis had passed away.

EDWARD KING.

Edward King, Bishop of Lincoln, is the title which Mr. G. W. E. Russell has given to his biography of Bishop King (Smith, Elder & Co.; 7s. 6d. net). It is not a great biography. Three things, says Sir W. Robertson Nicoll, are necessary to make a biography great, nobility in the subject of it, plenty of material, and capacity in the biographer. We may admit the existence of the first and third necessities here, but the second is wanting. Dr. King was notoriously *not* a letter-writer—'never answered letters' is what is admitted of him here. And his life was too uneventful to furnish materials for a great biography without them.

For all that, his was a life that deserved to be put on record, and Mr. Russell has been loyal. There is no difficulty whatever in reading the book right to the end, and when it is read the impression left on one is that the time has been well spent; for it is always well spent time that is spent in a good man's company.

The qualities for which Bishop King's character was most conspicuous were shrewdness and sympathy. They are qualities that probably do not lie very far apart. 'His power of sympathy amounted to genius, and gave him an almost supernatural insight into human hearts.' It was probably this combination of sympathy and shrewdness that made him so strong an advocate of the Confessional. For otherwise he was not an extreme ritualist. After every Archiepiscopal judgment he counselled obedience, and practised it. When 'The English Hymnal' appeared he forbade its use in Lincoln on account of the hymns it contained implying Invocation of the Saints; and he did not practise prayer for the

dead. He writes, 'I have just seen in the "Church Times" that your dear brother Willie has gone to his rest. Deo gratias! Dear, lovely, brave, saintly fellow! Thank God! I have prayed for him every day for years. I shall miss him in that way, but I can remember him still.'

Mr. Russell, we have said, is loyal. His loyalty to King leads him very near disloyalty to Creighton and to Temple. To the former especially he is somewhat unfair. That he was called (by Temple himself, as it happens) 'abominably clever' is true, but he did not make an entire mess of things in London, and it is not just to say, 'The stupidest bishop on the Bench could not have mismanaged the controversy of 1898-1900 more completely than it was mismanaged by the cleverest.'

A Short Syntax of New Testament Greek has been written by Rev. H. P. V. Nunn, M.A. (Cambridge University Press; 2s. 6d. net), for the use of students in the Theological Colleges. Mr. Nunn is content with an introduction to his great subject in the hope that theological students once set on the right lines will pursue it further in other and larger books, of which there are some in existence and others about to appear. His book is quite elementary, making one wonder that students could be in attendance at Theological Colleges without already knowing as much as this about the Greek of the New Testament. But no doubt Mr. Nunn is aware of what he is about. For a beginner's book it could not easily be surpassed.

The Cambridge University Press has issued a translation of Professor Marucchi's elementary treatise on *Christian Epigraphy* (7s. 6d. net). They have issued the translation in an extremely convenient volume to handle; and for that, as well as for the excellence of the translation itself, the clearness of the printing, and the accuracy of the plates, they will receive the hearty thanks of that rapidly increasing band of students who are giving themselves to the study of Early Christian Inscriptions. There are thirty plates, and as each plate contains on an average three inscriptions, it is evident that we have a very good representation of the discoveries that have been made, not only in Rome, to which the greater number of these inscriptions belong, but also in Asia Minor and elsewhere. The little book is sure to give a dis-

ting impetus to the popularity of this fascinating study.

The eighth volume of *The Cambridge History of English Literature* (Cambridge University Press; 9s. net) deals with the Age of Dryden.

To Dryden himself it does justice. It is a long time since Sir Walter Scott expressed his astonishment at the neglect of Dryden, and he at least did all that a man could do to restore him to his place. But Dryden is less popular now than ever. And again it seems to be out of pure ignorance and its offspring prejudice. Certainly Dryden is coarse even for a coarse age and society; but that is not the cause of his disparagement when coarser and infinitely more corrupting novels are read in thousands. The truth seems to be that we are too introspective, and too anxious to be considered mystical, to care either for Dryden or for Pope. The new volume of *The Cambridge History of English Literature* will at least give us the opportunity of recognizing our loss. The chapter on Dryden has been written by Dr. A. W. Ward.

Of the other chapters we are perhaps most struck by that on the Cambridge Platonists. Its author is Mr. Bass Mullinger. Clearly this is a story to which Mr. Mullinger has given many years and much affection. His style has that touch of warmth which makes writing literature.

A conspicuous feature of the volume is, as usual, its bibliography. How difficult it is to make up a complete bibliography of any subject under the sun. One of the attempts that come near completeness is the bibliography of Dryden in this volume, which has been prepared by Mr. Henry B. Wheatley, and is based on his own unique collections and researches in the subject. Mr. Bass Mullinger misses some things in the Cambridge Platonists—among the rest a fine article in *The Encyclopædia of Religion and Ethics*, by the White's Professor of Moral Philosophy in the University of Oxford.

It is now generally recognized that there are in the New Testament two types of doctrine, the one Pauline and the other Johannine. Their distinctive words are 'righteousness' and 'life.' The one type came from a study of the Law, the other from acquaintance with Eschatology and Apocalyptic. At the present time the Johannine type of doctrine receives most attention. It is there-

fore with unusual expectation that we open a handsome volume on *Primitive Christian Eschatology* (Cambridge University Press; 10s. 6d. net) which has been written by a young and brilliant Cambridge scholar, the Rev. E. C. Dewick, M.A., now Tutor and Dean of St. Aidan's College, Birkenhead. The volume contains the essay which gained the Hulsean Prize for 1908. Its author has used all his spare time since then in improving it; so that now we have a fresh, vigorous, and sufficiently mature discussion of the whole subject of early Christian eschatology, together with an introductory survey of the Eschatology of the Old Testament and of the Apocalyptic Literature of later (prechristian) Judaism.

The keenest edge of the Eschatological problem is that which cuts into the doctrine of the Person of Christ. The broad question is whether Christ taught a speedy and catastrophic end of all things, or a gradual and long-continued growth of the Kingdom. The answer affects our doctrine of His Person; just as our doctrine of His Person is very likely to affect our answer. So Mr. Dewick states plainly his doctrine of the Person of Christ:

'Of all these problems,' he says, 'the most vital is that which concerns the Person of Jesus Christ; and the attitude taken up with regard to this question will inevitably modify the whole method of studying a subject such as Christian eschatology. Any attempt at precise definition in this matter is liable to lapse either into shallow irreverence or meaningless obscurity; but perhaps the standpoint of the present essay with regard to this fundamental question will be sufficiently indicated by two quotations. The first is from the definition of Christ's Person in an ancient Confession of Catholic Christendom:

"Perfect God, and perfect Man: of a reasonable soul and human flesh subsisting:

"Equal to the Father, as touching his Godhead: and inferior to the Father, as touching his Manhood."

The second quotation is from Dr. Moberly:

'In [our Lord's] human life on earth, as Incarnate, He is not sometimes, but consistently, always, in every act and every detail, Human. The Incarnate never leaves His Incarnation. . . . Whatever the reverence of their motive may be, men do harm to consistency and to truth by keeping open, as it were, a sort of non-human sphere, or aspect, of the Incarnation. . . . By looking for

the Divine side by side with the human, instead of discerning the Divine within the human, we miss the significance of them both.'

The 'International Critical Commentary' on *Isaiah*, much longed for, has appeared. At least the first volume has appeared. That volume is edited by Professor Buchanan Gray of Mansfield College, Oxford (12s.). It covers the first twenty-seven chapters, and contains a long and momentous Introduction. Dr. Buchanan Gray will write the Commentary on the next twelve chapters also. Then the Commentary on chapters 40 to 66 will be written by Professor Peake, and, with Dr. Buchanan Gray's second portion, will form the second volume.

We have called the Introduction momentous. For it will settle for a long time to come many disputed matters, so sane is it and so thoroughly have all the conditions been appreciated and all the literature studied.

But it is too great a book for a brief notice. It must be kept for a fuller review.

To Messrs. T. & T. Clark's series of 'Primers for Teachers and Senior Bible Class Students,' edited by the Rev. George Henderson, B.D., a volume has been contributed by Professor Edgar McFadyen, D.D., on *The Historical Narrative of the Old Testament* (6d. net). He divides the Old Testament narrative literature into six portions, beginning with 'The Fathers of the Hebrew Nation' and ending with 'The Restoration from Exile'; and of every portion he gives first a historical sketch, and then an estimate of its spirit and resources. For this delicate work Dr. McFadyen is fitted almost ideally. In this book, small as it is, he has shown himself a master of clear thinking and picturesque wording.

The English translation of Professor Albert Thumb's *Handbook of the Modern Greek Vernacular* (T. & T. Clark; 12s. net) appears most opportunely. Are not delegates being sent from all our Universities to Athens this very summer to attend the University celebrations there? They must be able to speak Greek. And it is probable that the most fluent acquaintance with the tongue of Thucydides will not serve their purpose in an Athenian restaurant.

Now Professor Thumb is the greatest authority

on the language of modern Greece. And he has the gift of lucid exposition. More than that, his enthusiasm for his subject is catching. Besides the delegates to Athens, there will be not a few found studying the grammar of modern Greek this summer for the mere love of it. Between the Greek grammars of our school days and this fine volume there has been thrown a bridge by the discovery that the language of the New Testament is the vernacular of the time of the Apostles. From the study of the New Testament it will be natural to pass to the study of the Greek tongue spoken to-day. And then, again, it will be found that a knowledge of the Greek tongue spoken to-day is indispensable to a thorough understanding of the Greek of the New Testament. Thus for many reasons the translation of Professor Thumb's volume is timely. And the translator, Dr. S. Angus, has done his part irreproachably.

When Professor Flint published his *History of the History of Philosophy* the flippant saw their opportunity. Give them another opportunity. Mr. William Prideaux Courtney has published the third volume of his *Register of National Bibliography* (Constable; 15s. net)—that is to say, his Book of Books about Books. But tell them also it is the best time-saving book that this century has seen. Since the first two volumes came out the blessings of innumerable workers have fervently fallen on Mr. Courtney's head.

This volume will have a wider circulation than the first two volumes; for, as the author says in his preface, 'the science of bibliography has made great strides in public opinion' since the first two volumes were issued seven years ago. There are about ten thousand new entries in this volume; and as each entry describes some book which gives a list of other books on the subject, the actual number of volumes covered by it probably runs into millions.

It is strange that at every turn of the road of life we seem to need once more to be assured of our immortality. Has Christ not risen? Has He not risen as the first-fruits of the harvest? Yet here is Professor Adams Brown of New York with another book on the doctrine of Immortality. He calls it *The Christian Hope* (Duckworth; 2s. 6d. net). He feels that the book needs an apology. Its apology is the chaos into which recent eschatological dis-

cussions have cast our thinking on the future. We need a guide. He offers himself. And he is very sane, as well as thoroughly furnished.

We are best acquainted with the earlier years of the Apostle to the Gentiles. A study of *The Later Years of Saint Paul* is therefore very acceptable. It comes from a Scottish manse, and it is informed with both scholarship and unction. The author is the Rev. John Rutherford, B.D., of Renfrew (Paisley: Gardner; 3s. 6d. net). Mr. Rutherford, we say, is a scholar. He is intimate with the recent literature of his subject, and recognizes its influence so far, for example, as to speak, not of the Epistle to the Ephesians, but of the Epistle to the Laodiceans. But he is a pastor also. What he writes on St. Paul he would have the common people believe, in order that they may grow in grace and in the knowledge of our Lord Jesus Christ.

Messrs. Wells Gardner have published four small books of devotion, which deserve to be mentioned, and which it will do us good to read. They are *Knights of the Holy Eucharist*, by V. M'Ewen (2s. net); *The Heavenward Way*, by the Rev. Canon Sidney Phillips (1s. 6d. net); *Confirmation*, by Canon Newbolt (1s. 6d. net); and *Emmanuel*, or Brief Helps to Meditation on the Incarnate Life of Our Lord, by Canon Henry Arnott (1s.).

Under the title of *The Plain Man's Creed* (Wells Gardner; 2s. net), Canon E. C. Owen, the Headmaster of St. Peter's School, York, has given an account of the faith that is in him, as well as a reason for it. He writes for the plain man, and wisely concludes that what the plain man looks for is experience. He himself believed these things, and they have stood the test of a life built on them. In the end of the volume he offers a more detailed discussion of the science and morality of the Old Testament, and a criticism of Mr. J. M. Thompson's book on *Miracles in the New Testament*.

The parents of Raymond Frederic West, a student in Leland Stanford Junior University, who was drowned on the 18th of January 1906, have instituted in his memory a lectureship at his University, calling it the Raymond F. West Lectureship, and making the subject of it 'Immortality,

Human Conduct, and Human Destiny.' The first lecturer is the Rev. Charles Edward Jefferson. He has published his lectures under the title of *Why we may believe in Life after Death* (Hodder & Stoughton; 2s. 6d. net). From first lecture to last, Mr. Jefferson makes an earnest appeal to those who, through fear of death, have 'all their lifetime been subject to bondage, to find in Christ the hope that is sure and steadfast. But the appeal is based, not on Scripture, but on the nature of things, which is the nature of God as seen in the face of Jesus Christ.

Mr. Lynn Harold Hough has written a book on *The Theology of a Preacher* (Kelly; 3s. 6d. net). He does not mean to say that the theology of a preacher should be different from the theology of any other man. He means to say that no man can be a preacher without being first of all a theologian; and that there are certain doctrines of theology which are especially necessary and useful for a preacher. In this book he states these doctrines. They are such as the Place of Christ, the Deed on Calvary, the Goal of Sainthood. And he is particular to state them out of his own experience of their value and use for a preacher.

Messrs. Longmans have issued a new edition of Dr. J. N. Figgis's Hulsean Lectures on *The Gospel and Human Needs* (6d. net).

Canon Robinson of Ripon has prepared an edition of the Psalms for private use. Its title is *A Devotional Psalter* (Longmans; 1s. net). In preparing the book he has had three objects in view: first, to relieve the readers of the Psalter from the necessity of uttering imprecatory psalms, by simply omitting the imprecations; second, to provide brief summaries of the contents of each of the psalms; and, third, to attract attention to the improvements in translation made by the Revised Version.

It is the especial and urgent duty of the modern preacher to interpret Christ to his own generation. This duty presses upon the Bishop of Salisbury with unusual insistence. He has issued a volume of those sermons in which he has been wont to tell the men and women of London not only who Christ is, but particularly how He touches every issue of their lives. He is an expositor, certainly.

All his work has careful exegesis of the Bible as its basis. But the exposition is made that the truth arising out of it may the more closely be brought home to life and conscience. The very first sermon strikes the note to which all the book is tuned; it is a sermon on 'Christ and the People.' To the volume the title is given of *Calls to Service* (Longmans; 5s. net).

It is easier now, but it is not very easy yet, to write the history of the Protestant Episcopal Church in the Confederate States of America. This has been done successfully, however, by the Bishop of North Carolina, Dr. Joseph Blount Cheshire—*The Church in the Confederate States* (Longmans; 6s. net). Dr. Cheshire has even succeeded in covering different ground from Dr. Fulton, who wrote the volume on the same Church for Perry's 'History of the American Episcopal Church.' He has kept clear of Fulton by giving himself more to incident and personality than to constitution or law. His account of the dilemma in which the Church found herself after the Civil War is full and fair and extremely interesting. For that matter the whole book is interesting, for Dr. Cheshire has his pen well in hand and chooses his topics skillfully.

Order your copy of *The English Catalogue of Books for 1911* (Sampson Low; 6s. net). It is 'bonnie reading,' as Mr. Andrew Lang says of the antiquarian booksellers' catalogues. And it is as good as it is good-looking. We detect more care as the years pass. And in truth the cataloguing of a year's books needs both care and consideration. Here we have the book under its author's name, and under its own name, the month and day of issue, the size and the price. The directory of publishers is up to date.

The Rev. James Smith of Bombay recently issued an easy introduction to the study of the Life of Christ. He has now published as easy an introduction to the Old Testament; that is to say, he simply tells the stories of the Old Testament over again in modern and easy English. The title is *Patriarchs and Prophets* (Macmillan; 6d. net).

Abide with Us is the title of a volume of prayers for home use which has been written by Miss Constance Coote (Marshall Brothers; 2s. 6d.). There is one for every morning and one for every

evening throughout a month, and there are separate prayers for special occasions. The spirit is good; the language is natural.

Mr. Murray has issued a popular edition of Sir M. E. Grant Duff's *Notes from a Diary, 1851-1872* (1s. net). It is a marvel that Grant Duff's notes have not been ten times more popular than they have been, they are such a frank revelation of the literary and political life of his time. Perhaps this cheap edition will set the heather on fire.

The National Free Church Council (Memorial Hall, E.C.) has issued a volume of sermons by Dr. Wilbur Chapman, entitled *Bells of Gold* (2s. 6d. net). Now Dr. Chapman's sermons are not good reading. He loses in the printing press more than most men. But if the sentences do not always hang together, and if the thought is often ordinary, there remains a sense of intense earnestness and much effective illustration.

The National Council of the Evangelical Free Churches has a series of small volumes in hand, under the editorship of Mr. H. Elvet Lewis, M.A., and under the title of 'Leaders of Revival.' The series is to include 'George Fox' by Mr. H. G. Wood, 'Richard Baxter' by Mr. George Eayrs, 'The Moravians' by Bishop Hassé, 'The Welsh Revivalists' by the editor himself, 'Wesley and Whitefield' by Dr. H. M. Hughes, 'M'Cheyne' by Dr. Alexander Smellie, and 'American Revivalists' by Mr. F. B. Meyer. *Richard Baxter* by Mr. Eayrs is out (1s. net). And it is a relief to find that it is not a colourless skimming of the surface, as so many of the cheap epitomes of the present day are. It has matter in it; it has living human interest; it has even good telling anecdotes; and, above all, it has Baxter, with all his soul-saving earnestness.

Dr. James H. Brookes answers the question, *Did Jesus Rise?* (which he has made the title of a new book) by what he calls 'a fearless facing of the vital fact of Christianity' (Glasgow: Pickering & Inglis; 1s. net). He has no new arguments, but he states the old over again with some emphasis.

A new, courageous, scholarly, and utterly futile effort has been made by the Rev. Clayton R. Bowen, A.B., B.D., Professor of New Testament

Interpretation in the Meadville Theological School, to account for the belief in the Resurrection of Jesus from the dead while denying the fact. The belief was due to the extraordinary force of His personality. 'This is, after all, the great miracle, the impress of Jesus' personality on his disciples. It was so deep and strong, in a word, that they saw him after he had died. This is the real secret of the "appearances."' And if you are inclined to ask, 'Is that all?' Professor Bowen will answer, 'For a man by his gifts of soul, by *what he was*, to produce this great conviction of his immediate victory over death, how much grander and truer a thing is this than a conviction based on the crude material sensible evidences of a corpse revived, of wounded hands and feet that are touched and felt, of a body that eats and drinks and walks and talks.' He will even cast Scripture at you reproachfully, saying, 'Because thou hast seen, hast thou believed? Blessed are they that have not seen, and yet have believed. An evil and adulterous generation seeks after a sign; and there shall no sign be given to it save the sign of Jonah the prophet.'

And yet the book is scholarly. Its title is *The Resurrection in the New Testament* (Putnam; 6s. net).

The Yale Lectures on Preaching for 1911 were delivered by the Rev. Frank W. Gunsaulus, D.D., LL.D., Minister of Central Church, Chicago. They have been published by Messrs. Revell, under the title of *The Minister and the Spiritual Life* (4s. 6d. net). So many courses of Yale Lectures have been delivered and published, that, to avoid overlapping, a lecturer must now choose some definite topic, even if it be limited, and endeavour to treat it exhaustively. Dr. Gunsaulus chose the spiritual life. Now by the spiritual life he did not mean the life of the regenerate. In its fulness it depends upon 'our apprehension of the mercy of God in Christ'; but in itself it is the gift of God to every man. He would divide life in the usual way into physical, social, and spiritual; and his purpose is to commend the cultivation of the spiritual life as the highest and most enduring form of life with which man is endowed. The Yale Lectures are, of course, addressed to students in training for the ministry. Dr. Gunsaulus seeks to equip them for their work, not by describing the best methods of doing it, but by showing them how to be themselves fit to do it.

This is only one of a considerable bundle of books which Messrs. Revell have published this spring season.

There is, besides, a small volume of practical ethics entitled *Essential Elements of Business Character* (2s. 6d. net), written by Mr. Herbert G. Stockwell. It is not an encouragement to seek success in business, but to seek a successful character. Mr. Stockwell is not afraid to say that good character is likely to make good business, but he knows very well that if a young man attempts to obtain character in order that he may be successful in business he is not likely to obtain it. Character is the end of desire or it is not in it.

Then there is a wise book on *The Modern Man and the Church*, by the Rev. John F. Dobbs, Pastor of the First Reformed Church, Syracuse (3s. 6d. net). And its wisest chapter is on the Bible, the most difficult of all things to speak a wise word on to 'the modern man.' The question is, What authority should at present be given to the Bible? Now Mr. Dobbs does not insist on the infallibility of the Bible either in matters of fact or even in cases of conscience. It is no authority to the unthinking. 'The science of the Bible will be found to be that of the age when that part of Scripture was written. History in the Bible without exception will be found to be the conviction on such matters as are presented in the common lives of the people of that time. Fact, fancy, imagination, imagery, poetry and its licences, superstition and prejudice, will all be found there. But there will also be something more. There will be the highest, purest, clearest conception of God that the mind of man has ever entertained, and that much in advance of the times when the book was written. There will be something that ministers to the inner sense, and feeds the soul with spiritual food. That shows the divine in the Bible.'

Then come two books, both daintily illustrated and both delightful, though they differ in topic and treatment as India differs from America and mice from men. One is the pathetic story of what a little Indian girl is expected to suffer (and sometimes revolts from) in this enlightened century. Its title is *The Revolt of Sundaramma* (3s. 6d. net). The other is the story, scarcely less touching or even tragical, of two little field-mice who dwelt in the old oak stump on the bank of Pleasant Run brook, just above where it flows into Nineveh

creek. The title is *Woodsy Neighbors of Tan and Teckle* (3s. 6d. net). The author is Charles Lee Bryson and the artist Charles Livingston Bull.

But the greatest and best in Messrs. Revell's bundle is a new Life of Christ. A new Life of Christ must be great or be nothing. The author must have a great ideal and he must have great ability. There is no book one opens with so much fear and trembling. The author of this Life of Christ is Mr. G. M. Peters. He calls his book simply *The Master* (6s. net). It is a good title, for it is the lordship of Christ, a lordship gained by sympathy and sacrifice, that most of all appeals to him. The story is retold, from the Manger to the Ascension Cloud, in simple unsensational language, but with manifest emotion. No matters of doubtful disputation interfere with its restfulness. For Mr. Peters made up his mind on these matters before beginning to write and then he set down his convictions quietly.

Mr. Robert Scott has issued the 3rd edition, revised and enlarged, of *Fishers of Men* (2s. net), by the Rev. J. E. Watts-Ditchfield, M.A. The purpose of the book is to show the clergy how to reach the men of their parishes. In this edition the author has altered some of his methods in order to adapt them to the rapidly altering conditions of parish and labouring life.

Canon Robert Charles Joynt, M.A., not only prays according to the Prayer-Book, but also preaches. He finds his text in the Lessons, and more than that he finds the subject of his sermon in some doctrine or encouragement contained in the Book of Common Prayer. And now, when he has selected four-and-twenty of his Sermons for Mr. Robert Scott's series, 'Preachers of To-day,' he calls the volume *Liturgy and Life* (3s. 6d. net).

We have received a book which we have been looking and longing for, that is, the second volume of Dr. Alfred Plummer's history of *The Churches in Britain before A.D. 1000* (Robert Scott; 5s. net). For the first volume is one of the most delightful volumes of historical narrative we have ever read, so free is it in judgment, so reliable in fact, and so well written. The second volume has just come and we have not had time to touch it yet, but it is not likely to be inferior to the first. Dr.

Plummer does not, like Macaulay, give his strength to the occasional great event, but maintains a steady conscientious excellence of writing throughout.

Is St. Paul's conversion the norm of all conversion? The modern answer is rather emphatically no. Is St. Paul's method of evangelism the example for all evangelists? The Rev. Roland Allen answers with an unhesitating yes.

Mr. Allen, who was at one time missionary in North China, has written a large book with this title, *Missionary Methods, St. Paul's or Ours?* (Robert Scott; 5s. net). In that book he expresses plainly and at length his utter distrust of the methods of modern missions and his dissatisfaction with their results. Among the rest, and perhaps most of all, he disapproves of all coddling. We must encourage the natives to walk alone; we must trust them with responsibility. This was St. Paul's way. And from first to last the advice that Mr. Allen gives is simply 'Back to Paul.'

Through Discipline to Victory is the title given by Dr. W. E. Chadwick to a volume of 'Instructions for Lent, Holy Week and Easter' (Robert Scott; 2s. 6d. net). The purpose, which gives unity to the addresses, is to discover where self-discipline is to be found. Dr. Chadwick recognizes its necessity as we all do. But is it self-discipline to wear unsavoury garments or do any form whatever of acknowledged penance? Is not this the true direction: 'Rend your hearts and not your garments'? So we have first an exposition of the Biblical idea of sacrifice, and its application to daily duty; then of certain qualities of the Christian life, as pureness, kindness; and after that we are brought to the example of the Master and pass with Him through Gethsemane to the opened tomb.

'The Apostles' Creed in its final form reflects and embodies two different aspects of the Christian faith. Christianity in its primary aspect is a historical religion resting on a basis of historical facts, and appealing to history, earlier and later, for their due corroboration and explanation. On the other hand, the Christian religion is a life of direct communion or friendship between God and man. This latter is what we mean by the mystical aspect of Christianity, and it is important to

realize that "Mysticism" is a vital and essential element in a spiritual religion. Christianity includes not only the intellectual apprehension of the revelation involved in the Incarnation of the Son of God, but also a direct experience of the power and presence of the indwelling Spirit of Christ. The possibility and normality of such an experience is implied in that expansion of the doctrine of the Spirit which seems to have begun in the fourth century. Two points in particular should be noticed: the idea of the Church as the special sphere of the Holy Spirit's operation was further defined by the addition of "the communion of saints," while the final issue and purpose of the historical Incarnation was summed up in the words "the life everlasting." Thus the spiritual experience of the Church gradually interpreted and supplemented the facts of the Gospel record. The things wrought and suffered by the Word made flesh were seen to bear their fruit in a supernatural life—a life of fellowship or union with God and with the children of God; and the consciousness of this union as a matter of living experience for the intellect, the affections, the will of the individual Christian, is what we mean by mysticism.

That paragraph is taken from a new exposition of the Apostles' Creed which has been published by Canon Ottley of Oxford, under the title of *The Rule of Faith and Hope* (Robert Scott; 5s. net). We have quoted it because it is so fair an example of Dr. Ottley's style, and contains so clear a statement of his theological position. We are likely to have a good many books on the Creed before it is abolished. This is one that will still the enemy and the avenger.

A few weeks ago a deputation waited on the Archbishop of Canterbury to urge his approval of a scheme for a new translation of the New Testament. He did not approve. He thought the time for it had not come. But, as he spoke, a new translation of the Pauline Epistles, exactly on the lines advocated by the deputation, was ready. It is now issued by Messrs. Smith, Elder & Co., with the title, *The Epistles of St. Paul* (2s. 6d. net). What is it? It is 'the Authorized Version amended by the adoption of such of the alterations made in the Revised Version as are necessary for correcting material mistranslations or making clear the meaning of the inspired writer.' So we have a return from the R.V. 'All Scripture, given by

inspiration of God, is profitable,' to the old way, 'All Scripture is given by inspiration, and is profitable.' But in the same Epistle, 'He who was manifest in the flesh' is retained instead of 'God was manifest,' though 'manifest' is preferred to the R.V. 'manifested.' The text has been prepared by the Right Hon. Sir Edward Clarke.

The Society for Promoting Christian Knowledge has issued a fourth edition of the English translation of Mgr. L. Duchesne's *Christian Worship, its Origin and Evolution*.

The author has carefully revised this new edition, and has added a considerable number of short notes, which have been printed at the end, and the pages containing them have been numbered 577A, 577B, and 577C. He has also added a note discussing the spelling of the name of the lady who wrote the *Peregrinatio*. He comes to the conclusion that the correct form of her name is neither Eucheria nor Egeria, but Aetheria. As for the date of the work, he holds that it belongs to the time of Theodosius. Some scholars refer it to Justinian's time. Dr. Duchesne is convinced that 'there is no agreement between the situation in the Seventh Century and that described by the traveller.'

Mr. E. Savell Hicks, M.A., has written a short account of the Higher Criticism of the Bible. He follows the most advanced of the critics, and he offers us their latest results. In the end of the book there is an appendix containing the narrative of Abimelech and his successors from the Book of Judges, cleverly printed in eight different kinds of type to show that the chapter has been compiled from eight different sources. The title of the book is *The Bible Literature in the Light of Modern Knowledge* (Sunday School Association; 2s. net).

Mr. Edward Grubb, M.A., has issued the seventh volume of his *Bible Notes*. This volume touches the subject of the Person of Christ in the New Testament. Touches it, for the subject is so vast that even these Notes, plentiful as they are, well packed, and of wide literary range, only touch the hem of it. The volume is prepared for the use of teachers; and, as in former volumes, a number of leaves are left blank at the end for their own notes and reflections. The publishers are The Woodbrooke Extension Committee, George Street, Croydon (1s. net in cloth; 6d. net in paper).

Contributions and Comments.

'Do this in Remembrance of Me.'

THE New Testament gives us, in all, four accounts of the institution of the Sacrament of the Altar. Of these, St. Matthew's version is apparently derived directly from St. Mark's; at least they are practically one and the same. Comparison of the account of St. Paul with that of Matthew-Mark reveals a striking difference. At the blessing of the Loaf the former inserts the words: 'This do in remembrance of me.' And at the blessing of the Cup he adds: 'This do, as often as ye drink, in remembrance of me. For as often as ye eat this bread and drink the cup ye proclaim the Lord's death till he come.'

The fourth account—that of St. Luke—presents great difficulty. There are (apparently) two cups, one before the loaf and one after. It is at the delivery of the former that the Lord pronounces the logion about the 'fruit of the vine' with which the Matthew-Mark statement ends. Moreover, St. Luke (like St. Paul) inserts: 'This do,' etc., after the loaf, while he omits the longer saying after the cup.

If the words, 'This do in remembrance of me,' are really part of St. Luke's Gospel, the explanation offered in this paper will fall to the ground—though the difficulty will remain. But Dr. Hort (*Appendix*, p. 64) sums up against them, saying that there is 'no moral doubt that the words in question were absent from the original text of Luke.'

Any one who takes the trouble to examine the question will probably come to the conclusions—(1) that there is a deep-seated error in the common text of St. Luke, (2) that his original statement is not now perfectly recoverable, (3) that it was so different from those of St. Mark and St. Paul that it received a number of attempted corrections, and (4) that no weight can be attached to any Markan or Pauline phrases occurring in St. Luke *as offering independent evidence*—except, perhaps, the 'fruit of the vine.'

We have, then, two distinct accounts of the Institution, the Pauline which twice inserts: 'This do,' etc., and the Markan which omits these words altogether.

The Church has always taken these Pauline

insertions as words of our Lord. Justin Martyr in the first half of the second century quotes them, and frequently applies the phrase 'in remembrance' (*εἰς ἀνάμνησιν*) to the Eucharist. The bread of the Eucharist is 'in remembrance' of the Passion (*Τρυφή*, 41). The bread is 'in remembrance' of the Incarnation, and the cup 'in remembrance' of His blood (*ibid.* 70). Since Justin's day the obvious interpretation of St. Paul's words has held unbroken sway. None the less I believe that it is a complete misunderstanding of the Apostle's intention.

There are two serious difficulties, the one external, the other internal.

(1) The external difficulty arises from the comparison of St. Mark and St. Paul. Why did St. Mark omit, or St. Paul insert, the clauses? If St. Mark is dependent on St. Paul we cannot offer even a conjecture. If, on the other hand, St. Mark represents the Jerusalem tradition, then St. Paul has supplemented this by words heard in a vision (*ἀπὸ τοῦ κυρίου*). This is improbable.

(2) The internal difficulty occurs in St. Paul's conclusion (1 Co 11²⁶). 'For as often as ye eat this bread and drink the cup ye proclaim the Lord's death till he come.'

Does St. Paul mean us to accept these as the words of Jesus?

The phrase 'the Lord's death' is certainly St. Paul's.

The evidence of the liturgies on this point is instructive and conclusive. They all feel the impossibility of taking 'the Lord's death' as being spoken by Jesus, and they seek in various ways to evade the difficulty.

St. Chrysostom and the Roman omit the words. Apostolical Constitutions, St. Mark, St. Basil, and the Ambrosian substitute 'my death.'

St. James has 'the death of the Son of Man.'

This shows plainly enough that v.²⁶ as it stands is St. Paul's; if we refer it to the Lord we must first emend it.

But if v.²⁶ is St. Paul's we cannot make a break at the end of v.²⁵. Only by violent treatment can we refer the words *δοῶντες ἐν πίστει* in v.²⁵ to Jesus in the Upper Room at Jerusalem, and the same words in v.²⁶ to St. Paul admonishing the Corinthians. It is the obvious

connexion between the two verses that has forced the liturgies to insert an emended form of the latter. I turn the argument the other way. The latter statement is undoubtedly St. Paul's; then so is the former.

The whole of the Pauline insertions hang together. Both the first and second admonitions, 'This do in remembrance of me,' are the words of St. Paul to the Corinthians, and are not meant to be taken as a saying of the Lord.

What meaning, then, are we to assign to these famous words, *τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν*, if we regard them not as said by Jesus but as a 'rubrical direction' intended by St. Paul for the Corinthians?

Consider the situation described in the Epistle. The Apostle is the proximate source of a body of 'traditions' or 'ways' which he has handed on to all his Churches (4^{16, 17} 11^{1, 2} 15³). The Corinthians are praised because they 'remember' the Apostle and guard his traditions. But he stirs them up to further activity in this direction, twice bidding them be imitators of himself. He sends Timothy with this letter to remind (*ἀναμνήσει*) them of his ways. Now the celebration of the Dominical Supper is one of the traditions (*παρέδωκα*, 11²³, cf. *ut supra*) which has already been entrusted to the Corinthians. But the good custom has been corrupted. The Apostle therefore goes over the ground again, reciting the formulas with which the Lord consecrated the Host and the Chalice, and after each the Apostle adds emphatically, almost sternly, 'Do this at my reminder.' We may paraphrase his admonitions thus: 'You have been told all this before; I have myself celebrated the Eucharist among you; you have disgraced yourselves and done dishonour to the Supper; now that you are reminded, see that you carry out my tradition strictly for the future.'

Can *εἰς τὴν ἐμὴν ἀνάμνησιν* mean 'on being thus reminded by me'? I believe it can. Of course the ordinary interpretation is far more obvious—otherwise the whole Church would not have fallen into the error. But notice that (supposing my interpretation to be correct) there would not have been any misunderstanding *in the minds of the Corinthians*, and it is from their point of view that the words must be judged. The whole passage is, on any showing, an appeal to previous oral instruction, and if the imperative *τοῦτο ποιεῖτε* had

not formed part of *that*, the Church of Corinth must have understood it instinctively as the command of the Apostle to herself.

Now let us examine the words. That *ἀνάμνησις* may signify 'reminder' as well as 'recollection' will hardly be questioned. The statement in the glossaries, that *ἐπόμνησις* is the more accurate form in this sense is too 'learned' to carry much weight. The real difficulty lies in the *εἰς* which certainly seems to convey the sense of *ad quod* rather than a *quo*.

There are, however, at least two passages in the New Testament where the ordinary sense of *εἰς* will not do.

In Mt 12⁴¹ the Ninevites are said to have repented *εἰς τὸ κήρυγμα* 'Iowā, at the preaching of Jonah.

In Ac 7⁵³ the Israelites received the Law *εἰς διαταγὰς ἀγγέλων*, 'at the command of angels (lit. 'commands,' but this is hardly English).

Both of these passages bear out the required sense of *εἰς*; in both the phrase seems to be equivalent to a genitive absolute, which is exactly my idea of St. Paul's meaning.

The passage will read as follows:—

'I received of the Lord that which I also handed on to you, that the Lord Jesus on the night on which he was betrayed took bread, and when he had given thanks he broke it, and said: *This is my body which is for you*. See that you do this, now that I have reminded you.

'Likewise after supper the cup, saying: *This cup is the new covenant in my blood*. See that you do this, as often as you drink, now that I have reminded you. For as often as you eat this bread and drink the cup you proclaim the Lord's death till he come.'

Thus the great difficulty disappears. Whether St. Mark is dependent on St. Paul, or *vice versa*, there is now no vital difference in their accounts.

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A New Word for the Greek Testament.

IN connexion with Dr. Nestle's interesting note on 'A New Word for the Greek Testament' in THE EXPOSITORY TIMES, xxiii. 332, it may be observed that *ἐνποιῶ* is used as a single word in Modern

Greek; see the Modern Greek-French Dictionary by Vlachos, and the Modern Greek-German Dictionary by Petraris, where we also find *εὐποιῖα*. The Dictionary of Classical Greek by Benseler-Sengebusch gives *εὐποιῶ* and *εὐπράσσω*, with the cautious comment, 'richtiger getrennt *εὐ ποιῶ, εὐ πράττω*.' There is similar hesitation in Hatch-Redpath's *Concordance to the LXX*, where we find the entry, '*εὐποιεῖν vid. sub εὐ et ποιεῖν*.' In view of the evidence adduced by Dr. Nestle, we need no longer hesitate in accepting for the Hellenistic period such forms as *εὐποιῶ* and *εὐπράττω*, especially as the classical writers themselves present *εὐπραγῶ* (Thuc.; cf. *εὐράγησα* 2 Ep. Clem. 17. 7), *εὐπραγία* (Pindar), and *εὐπραξία* (Thuc., Æschylus; cf. LXX 3 Mac 3. 5); *εὐποιῖα* is used by Arrian, Lucian, and Diogenes Laertius. The MSS. of Æschylus read *εὐπραξίς* in *Agam.* 255, which has been emended by most editors following Lobeck; but F. G. Schneidewin retained the MSS. reading in his text, and in a note to his edition stoutly defended it as 'confirmed' (gesichert) by *εὐρωή* [*εὐρώα*, Pindar, *Pyth.* 4. 131, altered by the editors], *εὐθεράπενσις*, *εὐροή*, *εὐποίησις*, clenching his argument with an appeal to the name *Εὐπραξίς*, found in Attic and Boeotian inscriptions.

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Exodus xx. 7.

'THE literal meaning of this command is doubtful' (Hodge). But may not this doubtfulness be due partly to an inexact rendering of the text, and partly to want of attention to the idiomatic usage of a Hebrew phrase? Suppose we attempt to recast the sentence, in order, if we may, to get nearer to the original idea, and for 'take' read 'lift up,' as in Ps 24⁴, 'who hath not lifted up his soul to vanity'; where נשָׂא has the sense of 'exalt,' as in 1 Ch 29¹¹: 'Thou art exalted as head above all.'

Next, let it be observed, that in the O.T. Scriptures the Name is not the mere Word. It denotes the reality. The name of Jehovah imports God Himself. Cf. Dt 28⁵⁸, 'That thou mayest fear this glorious and fearful name, The Lord thy God.' The Name bespeaks Jehovah in His character. Mic 6⁹, 'Wisdom beholds thy name.' It

is God in the exercise of mercy. Ps 54¹, 'Save me, O God, by thy name.' Cf. also Zec 14⁹, 'In that day shall Jehovah be one, and his name one.'

For '*in vain*' read '*to a nullity*' ('zu Nichtigkeitem,' W. J. Schroeder). And the whole sentence will stand thus: 'Thou shalt not lift up, or exalt, the name of Jehovah thy God to a nothing—nullity.' Now does this mean, 'Thou shalt not apply the name of Jehovah thy God to a falsehood, as in perjury? That offence is first provided for in the Ninth Commandment; and therefore this one must have been understood to point to something else. What may that have been? What may have given occasion for the promulgation of this statute? A law is not of the nature of a programme. It is rather a remedy for an abuse. It is directed to some specific offence of a public character. 1 Ti 1⁹, 'A law is not made for a just man, but for lawless persons.' Moreover, it is not directed against a personal fault, but against a public offence. In this case what may the offence have been? When, or where, might it have been committed? On what public occasions might people have been tempted to lift up the name of Jehovah to a nullity? Have we in the history of Israel any indication of occurrences of this nature? The occasions on which they would most probably appear would be in connexion with public worship. Now it is to be observed that the other three commandments in the first table of the Law are all concerned with public worship, and it may therefore be presumed that, like the rest, this one also refers to the same thing.

The occasion for the *First* Commandment was the prevalence of polytheism among Israel's neighbours. So also the *Second* Commandment had reference to the practice of idolatry. The *Fourth* Commandment secured for Israel more frequent opportunities for public worship than were afforded by the seasonal festivals. And this *Third* Commandment would seem to have for its object to guard against a careless, insincere, or hypocritical formalism in religious service.

Do we find anything in the regulations for public worship pointing in such a direction? First, in Dt 15^{19, 20}, we find a specific instruction upon this point; and in Ps 96⁸ the instruction appears in a wider form. People were not to go to worship empty-handed. Examples of due observance were the visits of Elkanah to Shiloh, and of Samuel to Bethlehem. On the other hand,

it appears to have been necessary to issue the supplementary instruction in Dt 15^{21st}. The prophets also found occasion to rebuke infringements of the original ordinance, *e.g.* Is 1¹⁸, 'bring no more vain oblations'; and Mal 1^{8, 18}, 'Ye offer the blind for sacrifice,' etc.

Now, when we put all these things together, it is scarcely possible to resist the impression that this commandment was directed against hypocritical practices in public worship, and especially in connexion with the character of the offerings presented at the sanctuary. And, taken in this sense, is there not reason still for reminding worshippers in our churches that God is not to be mocked? Curious things find their way as offerings into the plate at the church door—coins that cannot be passed over the counter, and offerings strangely out of place in relation to those who make them; of which, as Malachi said, one would not dare to offer them personally to a civil authority.

A. THOM.

Tullibody.

The Healing of One Deaf and Dumb (Mark vii. 31-37).

No commentary in my possession points out what seems to be the fact with regard to this man, namely, that he had not been born deaf. When we hear of a man being 'deaf and dumb,' we generally assume that he was born deaf, and on that account is also dumb—not having learned to articulate. There are two reasons which lead us to suppose that this man was not of that class: (1) V.³² describes him as 'one that was deaf, and had an impediment in his speech (*μογιάλος*).'³² This seems to imply that he did speak or make efforts to speak, but spoke with great difficulty or indistinctness. (2) Suppose a man, born deaf, and remaining dumb because deaf, should have his ears suddenly opened, so that he could hear distinctly. He has never heard words or sounds of any kind before. Consequently he would be in the position of one who finds himself surrounded with foreigners, of whose language he does not know a single syllable. He would have to *learn* to speak as an infant learns to speak, by practising sounds, by imitating the movements of other people's lips, etc. Of this man we are told that when our Lord healed him 'he spake plain.' This

expression supports what I have said of *μογιάλος*, as it seems to imply that he had spoken to some extent before, but now spoke plainly. Words and sounds were not wholly unknown to him, *i.e.* he had not always been deaf.

A further question has suggested itself to my mind. Was there anything the matter with his tongue? I believe that doctors say that mothers frequently are persuaded that their children are 'tongue-tied,' when there is nothing the matter at all. From one cause or another the child is slow to speak distinctly. With regard to this man, *μογιάλος* refers only to the fact that for some reason the man could not speak distinctly. Our Lord's action in touching his tongue would not necessarily imply more than His intention to enable the man to speak distinctly. V.³⁵ says 'the string of his tongue was loosed.' That may be only the expression of the popular diagnosis of his former difficulty of speech and its cure. Might the case have been as follows? A child with perfect hearing learns to speak quite distinctly. In early childhood, say under six years of age, he has some illness which leaves him stone deaf. In a short time he loses all his power of speech (though, I suppose, by the method of lip-reading it could now be preserved for him). Suppose he becomes deaf at a later age, when his habits of speech have become far more deeply rooted; he does not lose the power of speech then. But might there not be cases in which the man would become more and more indistinct in his utterance until he ceases to be intelligible, through his inability to hear his own voice and correct his utterance? Was this the true diagnosis of the case before us?

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Genesis xli. 24.

BUT his bow abode in strength,
And the arms of his hands were made strong,
By the hands of the Mighty² One of Jacob,
[From thence is the shepherd, the stone] of
Israel,
Even by the God of thy father, who shall help
thee,
And by the Almighty, who shall bless thee [R.V.].

The words enclosed in brackets are obviously corrupt. They are out of parallelism, and out of

rhythm; and they break a perfectly regular passage by the irruption of a wholly unintelligible phrase. All attempts to justify the Massoretic Text by explaining the 'stone of Israel' as an allusion to the stone set up at Bethel are far-fetched; and no satisfactory explanation has been given of the phrase *from thence*. The passage, however, is capable of a rectification so simple and satisfactory as to appear to me self-evidencing, and yet it seems to be very little known.

(1) In the LXX version there is no reference to the 'stone.' They render by ὁ κατισχύσας, which shows that they read not *'eben* but *'ōzēr*, a word which they have several times elsewhere rendered in the same way (1 Ch 5²⁰ 15²⁶, 2 Ch 14¹⁰ 25⁸ 26⁷ 28²³). By adopting their reading we have *the Helper of Israel*, which is an excellent parallel to *the Mighty One of Jacob*.

(2) The clause כִּשְׁם רַעָה, 'from thence is the shepherd,' is the result of an obscurity which must have existed in very early copies, for the LXX retains the meaningless כִּשְׁם (ἐκεῖθεν), but omits רַעָה. It can therefore only be corrected conjecturally. Read כְּזִרְעִי, 'by the arms of.' This, it will be observed, retains three letters of the M.T., including the two chief consonants of the word *shepherd*.

The line will then read עֵזֶר יִשְׂרָאֵל כְּזִרְעִי עֵזֶר, and the translation of the couplet will be:

By the hands of the Mighty One of Jacob,
By the arms of the Helper of Israel.

This restores (a) the parallel, (b) the rhythm, (c) the natural sense,—and that with a very slight textual emendation. A further confirmation of it is found in the fact that it is in the characteristic style of the writer. It is part of the art with which this particular poem is constructed to repeat in expanded forms words already used; e.g. 'Joseph is a fruitful bough—a fruitful bough by a wall.' So here we have:

Nimble were the *arms* of his *hands*,
Through the *hands* of the Mighty One of Jacob,
Through the *arms* of the *Helper* of Israel,
Through thy father's *God*, who shall *help* thee,
And *God* [read אֱלֹהִים] Almighty, who shall *bless* thee
With *blessings* of heaven above. . . .

The reading כְּזִרְעִי was suggested by Professor Moore of Andover (see *Encycl. Biblica*, iii. 2977),

but he retained אֶבֶן. Kittel mentions the reading עֵזֶר, but he retains כִּשְׁם as כִּשְׁם, *by the name of*, after Targ. Syr. The double emendation was adopted by Mr. C. J. Ball in Haupt's *S.B.O.T.*; but even so recent a writer as Professor Skinner fails to notice its felicity, and leaves the passage as obscure as it was before.

EDWARD P. RICE.

Bangalore, South India.

The Pounds and the Talents.

IN connexion with the note on the above in THE EXPOSITORY TIMES for December 1911, Dr. van den Bergh van Eysinga's view may interest some readers who do not happen to have seen his *Indische Einflüsse auf Evangelische Erzählungen*, as he looks at the subject from a somewhat different angle. Taking for granted that, Mt 25¹⁴⁻³⁰ and Lk 19¹²⁻²⁷ are variants of one primal parable, he considers their likeness to an Indian one to be so great, that he ranks it (as No. 10) among his eleven specially striking instances of such correspondence to be found in the Gospels—namely, those in regard to which he thinks it scarcely possible to refuse to admit some sort of derivation from an Indian source. From this point, I quote from pp. 62 f. of the second German edition (1909), 'In the Uttarādhyaṇa,¹ one of the sacred books of the Jaina religion, we read in the seventh chapter; "Three merchants set out on their travels, each with his capital; one of them gained there much, the second returned with his capital, and the third merchant came home after having lost his capital. This parable is taken from common life; learn (to apply it) to the Law. The capital is human life, the gain is heaven; through the loss of that capital man must be born as a denizen of hell or a brute animal. . . . He who brings back his capital is (to be compared to) one who is born again as a man. . . . But he who increases his capital is (to be compared to) one who practises eminent virtues; the virtuous, excellent man cheerfully attains the state of Gods."

'The Translator refers in a Note to Mt 25¹⁴⁻³⁰ and Lk 19¹²⁻²⁷. But there is a Christian form of the parable, which corresponds much more closely

¹ v. 14 ff., translated by Jacobi in *Sacred Books of the East*, xlv. pp. 29 f.

with the Jaina one than the canonical form does. According to Eusebius,¹ the parable appeared in the Gospel of the Hebrews as follows: there were three servants, one, who squandered his master's property (τὴν ὑπαρξίν) with harlots and flute-players, a second, who multiplied the capital (τὴν ἐργασίαν), and a third, who hid it away; whereupon the first was approved, the second, merely rebuked, the third, shut up in prison. So far back as by Hilgenfeld, this was held to be the older form of the parable. Undoubtedly, the Gospel of the Hebrews presents the most simple and natural form of it; Matthew and Luke give variants of abstract character, which, in consequence of their being placed in the great eschatological discourses and explained as referring to the final judgment, distinguish only accepted and rejected, so that the threefold classification of the servants is preserved only in name.

The book is well worth reading, but, elsewhere as here, fails to convince one that, the explanation of the—undeniable—correspondences it suggests, is the only possible, or even the most likely, solution of the problem. W. McCulloch.

Edinburgh.

‘Mizpah’ (Gen. xxxi. 49).

A SHORT time ago I visited a Christian Endeavour Society. After the benediction had been pronounced and a vesper sung, the members joined in the so-called ‘Mizpah Benediction.’ With no irreverent thought in my mind, I said to myself, Is the Lord a watch-dog or a barrier to be invoked to prevent these Endeavourers, or to testify that they would not attempt to injure each other after the meeting closed? Are Endeavourers of the same spirit as Laban and Jacob, men who were about a match for each other for craft and cunning, and who had striven to overreach each other shamefully! It strikes me as a singularly inappropriate form of benediction, and in no sense equal to the Apostolic Benediction. What are the facts?

Jacob left his home on account of his mean, shabby, unbrotherly treatment of Esau. He became a member of Laban's household: fell in love with Rachel: agreed to serve seven years to secure her

¹ In the *Theophania*, see *Nova Patrum Bibliotheca*, ed. A. Mai, t. iv. p. 155, Rome, 1847.

to wife: was tricked by Laban in the interests of Leah: served another term of years for Rachel: no surprise can be felt that afterwards Laban and Jacob were not the best of friends: Jacob fled: Laban pursued: as the outcome of the whole affair the two crafty men agreed to separate on certain conditions: it was then that the ‘Mizpah’ event transpired.

A covenant was entered into between the two men. A third person was not present to act as a witness (not in the sense of to see, but to testify, as a witness in a court of law, or to append a signature to a document signed by two or more persons), a heap of stones formed into a pillar was to be the witness. This inanimate witness was termed by Laban ‘Jegar-sahadutha,’ and by Jacob ‘Galeed.’ The term ‘Mizpah’ was also given to this pillar, a term which means a beacon or watch-tower. This was to testify that the two men, then and there separating, would faithfully observe the covenant into which they had entered. It was also to serve as the point or place of separation by which they were to be kept for ever apart. From first to last it was not a *bond of union*, or a *symbol of love*; it was a *mark of division*. The moral principles of both men at that time were bad. Hence my surprise that the ‘Mizpah’ should be adopted by Endeavourers as a Benediction, tacked on to the unquestionable New Testament form, as if it were equal or superior thereto.

M. J. BIRKS.

Lower Bredbury, Stockport.

‘The Titles of the Psalms.’

As far back as 1904 there was published by J. W. Thirtle, in a book under the title mentioned above, his discovery that what we had hitherto considered as *superscription* of the Psalm following was in reality the *subscription* of the Psalm preceding. This discovery has been adopted for the first time by the *Companion Bible* (Part III.; Henry Frowde, just published). There it is said (p. 91): ‘Few problems so difficult and baffling have been removed by a solution so simple and self-explanatory.’ I must confess that when I first read Thirtle's book I did not at once grasp the consequences of his discovery; and now I do not wish to emphasize them, as any English reader may see them from the book itself, or from the *Companion Bible*.

But one question I should like to ask. In this *Companion Bible* it is said:

'When the Septuagint translators came to the word *lam'nazzēah*, "To the chief Musician," they took it as being the *first* line of a Psalm, instead of the *last* line of the preceding Psalm which they had just translated. All subsequent Versions, in all languages, have followed them in this mistake. For mistake it was, as we may see from the only two examples of independent Psalms given us in the Scriptures: namely, Is 38⁹⁻²⁰, and Hab 3.'

'In *each* of these isolated Psalms we have the

true models on which all other Psalms are based.

'In *each* case we have

- '1. The *super*-scription, or title proper.
- '2. The body of the Psalm itself.
- '3. The *sub*-scription.

'In *each* of these two cases the word *lam'nazzēah* forms the *sub*-scription, and appears at the end of the Psalm.'

Literally this has been printed in a Bible edition of Oxford, 1911. My question is: Where in the Psalm of Hezekiah is the *sub*-scription, and where in it is the word *lam'nazzēah*? EB. NESTLE.

Maulbronn.

Entre Nous.

Illustrations.

A volume is offered for the best illustration of any of the following texts in St. John's Gospel—

13¹⁰ 13³⁴ 14¹ 14² 14⁶ 14¹⁵⁻¹⁷ 14²³ 14²⁶ 14²⁷ 15¹ 15⁴
16⁷ 16⁸⁻¹¹ 16¹³ 16²³ 17³ 17¹⁵ 17¹⁹ 18^{37.38} 20¹⁷
20^{19.20} 20²³ 20²⁸ 20²⁹ 21¹⁵⁻¹⁷ 21²².

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2²¹ 2²⁴ 3¹⁵ 3¹⁸⁻²⁰ 5⁷, 2 Peter 1⁵⁻⁷ 3¹³ 3¹⁸, 1 John 1⁵
1⁷ 1^{8.9} 2¹ 3¹ 3² 3³ 4⁷ 4⁸ 4¹⁶ 4¹⁸ 4¹⁹ 5⁴ 5²¹, Jude
1²⁰⁻²¹.

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The illustrations must be received by the Editor, Kings Gate, Aberdeen, by the end of July 1912.

The Great Text Commentary.

The best illustrations this month have been found by the Rev. H. J. Allen, Moresby Rectory, Whitehaven, and the Rev. J. S. Maver, Paisley.

Illustrations for the Great Text for June must be received by the 1st of May. The text is Is 53^{1.2}.

The Great Text for July is Ro 1^{3.4}—'Concerning his Son, who was born of the seed of David according to the flesh, who was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection of the dead; even Jesus Christ our Lord.' A copy of MacCulloch's *The Religion of the Ancient Celts*, or of

Curtis's *A History of Creeds and Confessions*, will be given for the best illustration sent.

The Great Text for August is 2 Ch 25²—'He did that which was right in the eyes of the Lord, but not with a perfect heart'; along with 2 Ch 31²¹—'He did it with all his heart, and prospered.' A copy of Dykes' *The Christian Minister and his Duties*, or of Farnell's *Greece and Babylon*, will be given for the best illustration sent.

The Great Text for September is 1 Co 4⁵—'Wherefore judge nothing before the time, until the Lord come, who will both bring to light the hidden things of darkness, and make manifest the counsels of the hearts; and then shall each man have his praise from God.' A copy of Farnell's *Greece and Babylon*, or of any volume of the 'Scholar as Preacher' series, will be given for the best illustration sent.

The Great Text for October is 1 Co 15⁵⁸—'Wherefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not vain in the Lord.' A copy of any volume of the 'Great Texts' or of the 'Scholar as Preacher' series will be given for the best illustration sent.

Those who send illustrations should at the same time name the books they wish sent them if successful. Illustrations to be sent to the Editor, Kings Gate, Aberdeen, Scotland.

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